

Cæno-
PHONS
treatise of
House
holde.

Anno domini.

1573.



TO THE READER.

His Book of house-
holde, ful of high wis-
dome written by the
noble Philosopher Xenophon,
the Scholer of Socrates, the whi-
che for his sweet eloquence, &
incredible facilitie, was surna-
med Musa Attica, that is to say,
the song of Athenes: is right
cunningly translated out of the
Greek tung into English, by
Gentian Heruet, at the desire of
maister Geffrey Pole, which book
for the welth of this Rea-
lme, I deme very pro-
fitable to bee
read.

FINIS.

Xenophons Treatise 2,
of household.



Heard vpon a time the
wise Socrates comon of
the ordyng of an house,
speaking to one Critobu-
lus after this maner.

Tel me Critobu. is the
ordyng of an house the name of a sciēce,
likewise as of Physick is, and Masōs and
Carpenters craft? So me thinketh said
Critobulus. Whether then may we tel
what is the duty & proper office of the or-
dyng of an house, likewise as we can tel
of other crafts and Sciences? Me thin-
keth said Critobulus it belongeth to a
good husband, and a good orderer of an
house to guyde wel and order his owne
house. But yet said Socrates, if one did
put him in trust and charge him to order
his house, could not he order it as wel as
his owne if he would? For he that hath a
Carpenters craft wel, he can work as
wel for an other as he can for him self, &
may not a good husband, wel experte in
the ordyng of an house do likewise?
Me thinketh yes, good Socrates. Then
a man said Socrates, that is wel seen in
that science, though he haue no substance

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noꝛ no goods him self, may get his liuing
and haue good wages if he wil order an
other mannes house, as wel as he that
buyldeth an house. In good faith said Cri
tobulus he were worthy to haue very
good wages if he could take an other
mans house in hand, and doe euery thing
that belongeth to it, and make the house
better in goods and in substaunce. But
what doe we meane by the house, whe
ther is it nothing els but the bare house,
oꝛ whether all manner of things that a
man hath out of the house be belonging
to the house? He thinketh said Crito
bulus that although that that a man hath
be not within the town, where he dwel
leth, but in the countrey oꝛ any where
els that all dooth belōg to the house, what
so euer a man hath. And be there not
some men that haue enemies? Yes mary
and a great many to. And shall we say,
that their enemies be their goods oꝛ sub
staunce? By my faith it were a mery iest
if he that hath caused vs to haue no ene
mies thē we had, would haue a rewarde
foꝛ it beside, foꝛ because we haue iudged
a mans house and that that a man hath,
to be all one. Yea, but I doe not accōt that
among a mans substaunce and goods that
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is nought and hurtful vnto him, but that that it is good & profitable. When as farre as I see, ye call that a mans goods & substance that is profitable vnto him? Wea-
mary doe I, and such things as be hurtful I call them damages and not goods. And what if a man buy a horse that he cannot ride but fall down from his back, and so doe him self a displeasure, is not that horse his goods? No by my fay, seeing those things be goods that be good. Noz that ground then shall not be called goods vnto a man the whiche occupyeth it so that hee hath damage by it. Noz the ground shall not be called his goods, if where that a man should be found and nurished by it he dyeth for hunger. When it fareth likewise by sheep. If a mā haue any damage by the reason that he cannot guide them noz order them as he should, the Sheep shall not be goods vnto him? We thincketh no. When as farre as it seemeth by you, ye call those things goods that be profitable, and those things that be hurtful be no goods? Some thinketh. When one self thing shall be called goods vnto him that can vse it as he should, and to him that cannot: it shalbe no goods, likewise as Records be goods vnto him

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that can play on them some what according, but vnto them that cannot: they be no otherwise good then stones, that bee vnprofitable, except a man doe sell them.

And so likewise by the Recorders, if we sel them they be goods, but if we keep them and cannot occupye them: they be no goods. We must needs agree in this tale, seeing we haue said afore that those things that be profitable be goods.

For the Recorders as long as we keep them vnfolde: they be no goods, for they doe vs no good, but if they be solde they be goods. Yea marry said Socrates, if one haue the wit to sel them wel. But if one doe sel them that cannot order him self euen when they be all redy solde, they be no goods according to your tale. He thinketh ye say sir Socrates that, no: yet money nother is goods, except a man can vse it. So me thinketh ye haue graunted all redy that those things be called good: that a mā getteth any profit by. But if a man did bestowe his money vpon a Harlot, and that by the reason of dayly conuersation with her his body were the weaker, his soule the worse disposed, & his house the worse kept and ordered, how should money be profitable vnto him? It cannot

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be in no case, except paradiſe we wil
call our goods a poiſon, the which when a
man doth eat of it, it bringeth him out of
his wit. But as for money friend Crito-
bulus, if a man cannot use it as he shuld:
let him cast it away far from him. For
it is nother profitable vnto him, nor may
be called goods. But as for friends if a
man can use them so that hee get some
profit of them, what shal we say that they
be? Goods, sooth said Critobulus and
much more then Sheep or Oren, seeing
they be a great deal more profitable.

The according to your tale, our enemies
likewise be goods vnto him that can get
profit of them. So me thinketh. And it is
a point then of a good husband, and a good
orderer of an house to haue a way, to use
his enemies so that he may get some pro-
fit by them. In any case. For ye see wel
inough good Critobu. how many meane
mennes houses, and how many Lordes
and Kings dominions haue been increa-
sed and amplified by the reason of warre.
For soth sir So. me thinketh ye haue very
wel spokē in this matter, but what think
you by this? whē y we see y some mē whi-
che haue sciences, good wages & good pro-
perties wherby they might make their

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houses the better if they would put them self to it, yet we may wel se and perceiue they wil not do it. And therfore we see, that the sciēces and good properties, that they haue auail them nothing, whether then shall those sciences that they haue bee accounted for their goods & substance or for somewhat els? Wea said Socra. me thinketh ye mean that by bond men and by some vile persons, No by my faith I, but I speak of some of them that be honest mens sonnes & gentlemens to, the which I see, that some of them that be expert bothe in those thinges that long to war and also to peace, yet they will not put them selues to none of them. And me thinketh they should be in a better case if they were bond men. For I suppose that they do not that that they shuld, for because they lack maisters to put them to it. How can that stand, said Socra. that they haue no maisters, when that they desiring to liue in welth and felicitie and minded to do that, that would be for their profit: their Lords and Superiours do let them that they shall not do it?

And what be they said Critobulus that be inuisible and yet order them thus?

May they be not all so inuisible. No
I wis

It is they be clær inough to euery mās sight. And ye knowe wel your self they be moſte vngacious and moſte miſcheuous of all, if ſlouthfulneſſe, ſluggardiſe, lack of ſtomack and quickneſſe, lack of taking heed and alſo negligence, may be take for vngaciousnes. And beſide theſe there be other deceitful Ladies the which doe come in vnder the coulour & name of pleasures, playing at dice and cardes, vnprofitable trifling and keeping of company with vnthrifts, the which in proceſſe of time doe ſhew plainly vnto their adherents by them deceiued, that among pleasures there is ſome wo and ſome ſorrow mingled. Theſe Ladies keep them ſo in ſeruage and thraldome: that they cannot be ſuffred to doe any thing that is for their profit. Yea but there be ſome other good Socrates the which haue no ſuch to let them from their buſines, but rather applye them ſelues wel fauouredly to their buſines and ſeek and imagine all the waies poſſible to get them good withall: yet they deſtroy them ſelues, miſſeth their liuelode and deſtroy their houſes. And as concerning to finde any remedy. they be at their wiſs ends.

And they alſo ſaid Socrates, be like wiſe

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wise bond men as other be, and haue ouer them very soze and cruel felowes to their maisters. Some of them be in the thraldome of Glotony, some of licozousnes, some of dzunkennes, some of baine pride and costly vain glozy, the whiche keep their Subiects so soze in seruitude and bondage, that as longe as they see them yung and lusty and able to worke: they make them to bring them all that euer they can get to bestowe it vpon their lusts and pleasures. But when they perceiue they be so olde that they cannot worke: then they let them alone with a mischeef to liue wretchedly in their olde age, and seek other that they may bring into their seruice likewise. But it behoueth gentle Critobulus to striue & fight with them for our owne libertie, none otherwise then we would with them the which with naked swords and weapons in their hands, go about to bring vs into thraldome and seruitude. Enemyes if that they be good honest men, when they haue brought some me in to their subiecti on: they cause many to be muche better teaching them to be rulely and temperate that befoze were to high minded and to ferre. But as for these ladies they neuer
celle

cesse but be euer more punishing, beating
and tormēting the bodys, the soules, and
the houses of them that they haue vnder,
and that they doe as long as they be their
maistresses. Then Critobulus said,
vnto him after this manner. As for this
matter me thincketh I haue heard you
speak sufficiently in it. And when I
gripe and serche wel my conscience: I
finde that me thincketh I can very well
refrain all maner of such things. Where-
fore if ye wil giue me counsaill howe I
may doe to increace and make my house
better, I thinck I shalbe nothing let of
them that ye call Ladyes. And therefore
tel mee with a good wil if ye haue any
goodnes in this matter. Or els ye thinck
paraduēture that we be rich inough, and
need no more goods. By my faith said So-
crates, in deed if ye speak of mee, I need
no more goods, for I am riche inough.
But as for you Critobulus, me thinck-
eth ye be very poore. And by the faith I
owe to God I haue semetimes great pitie
of you. Then Critobulus laughing
said, and I pray you for Gods sake if
all your goods were solde, what shoulde
ye haue for them? And what shoulde I
haue for mine, if I would sel them?

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I think said Socrates y if I might meet with a good byer I should haue well for my house and for al my goods a fine oz vi. marks. But as for yours I knowe very wel that ye should haue an hundred times more. And ye know this, doe ye thik your self that ye lack no more goods: and haue pittie of me because of my pouertie: For that that I haue is sufficient inough to finde me that that is necessary. But for to maintain your state, and the worship that ye haue taken vpon you: me seemeth that if ye had foure times so much more as ye haue, it were not inough.

And how so said Critobulus? Then said Socrates. First of all I see that you must needs make many feast, and many great banquets oz the people wil scant abide the sight of you. Moreover ye must receiue into your houses many straungers and intreat them honourably, keeping good hospitalitie. Furthermore ye must bid many men to Dinner, and doe them pleasure oz els at your need ye shall haue no man to helpe you. Moreover I perceiue that the Cittie of Athenes beginneth to put you to many great charges, as to finde horses, to help to build thinges belonging to the Cittie, to make must-
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ers of men, to cause goodly pagiants to be made, and goodly playes to be played. But if ther come in war once: I am sure they wil haue so much money from you, what in tares, what in subsidies, and what in prests: that ye shall scant be able to beare it. And if you seeme to pay somewhat lesse then your power is: they will punish you as soze as though they had found you robbing the common treasury. Beside this, I see that ye haue this opinion that ye be rich and that ye care not to get no more goods, and that you giue your self to vain and Childish pleasures, as ye may well doe. The whiche things doe moue me to haue compassion of you fearing lest yee fall into some misfortune and into great pouertie without any remedye. And as for me if I had need: I trowe you knowe very wel that there be many that would helpe me, in so much that if they gaue me but euery man a little, I should haue more the the degree of my living doth require. But as for your friends, although they haue more to kepe them in their degree then you haue for yours: yet they look that you should help them.

Then said Critobulus, I haue nothing to say against you in this matter. But
it is

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it is time for you to instruct me with some good precepts, to the entent that I be not so miserable indeed, that ye may haue compassiō on me with a good cause.

Then said Socrates, doe ye not thinck your self that ye doe a very straunge and a meruailous thing, that but a pretye while ago, when I said that I was riche ye laught at me as though I knewe not what riches meaned, and neuer stinted til ye had put me to a rebuke, and made me to confesse that I had not the hūd:eth parte of that that ye haue, and nowe ye bid me to instruct you and set my diligēce that ye be not poor in very deed. For I see wel good Socra, said Critobulus that yee haue in you the cast to make a man rich indeed, that is to make him haue plentye and abundaunce. And I trust he that of a little thing can make plenty and abundance: shall doe it much moze lightlyer of many great things. Be yee not remembred of your cōmunig a pretye while ago when I coulde in no case contrary your saying, that to him that can not vse horses: horses bee no goods vnto him, nor land, nor Sheep, nor money, nor any thing els, and yet of such things a man may get great profit and vantage: But

as for me, how do you think that I can
vse or order suche things that had neuer
any ? But me thought that although a
man had nother money nor goods, yet
there was a certain Science of guyding
and ordering of an house. And what let-
teth you that ye may not haue the same
Science ? Look what doth let a man to
play vpon Records, if nother he had ne-
uer any him selfe, nor borrowed any of
any body, the self same impediment haue
I in the ordering of an house. For I ne-
uer had either instrument, that is good,
and money of mine owne to learne by it,
nor there was neuer any body y charged
me with his goods to ouer see them or to
order them, except ye peradventure bee
disposed to do. But ye knowe wel y they
that learn first to play vpon a Harp, they
spil the harp, so if I should now learne on
your householde how to keepe an house : I
am afraid lest I shuld destroy your house.
Ha, you go about very busily and redyly
to auoide that ye would not help me to
beare and sustain with me parte of my
busines. By my fay that do I not, I wil
bee glad with all mine hart to shewe
you all that euer I can. But I think this,
that if ye came to my house for some fire,
and

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and I had none, if I brought you to a nother place where ye might haue some, ye would not be displeased with me. And if you came and asked me water, & I had none, if I brought you into a place where ye might draw some, ye could not blame me. And if ye would that I should teach you Musick, if I did shewe you other men more expert in it then I am my self and that would be glad and faine to teach you, what could ye blame me, if I did so? I could not do it with a good caule. Therfore I wil shewe you that these thinges whiche ye desire so instantly of me, that there be other men more cunning and more experte in them then I am. And this I graunt you, that I haue had a great minde to knowe whiche were the moste cunning and the moste experte in all the Cittie. For when I did sometime consider that in one work, one busines, and one thing doing, some wared very poore and some very riche, I maruailed, and mee thought it was a thing to be well considered how that should bee.

And thus considering: I found that this happened none other wise, the the thing it self and reason would. For I saw that they that behaved them selues rashely
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in their busines, haue damage and losse
by it : and they that with discretion, wit
and good aduise ment applyed their bu-
sines , brought their matters to passe
more quicklier, more easely, and with
more aduantage. Of the which I thinck
that ye may learne, and so by the grace
of God, come to be a very rich man, with
much winning and lucre. Now by my
faith I wil neuer let you be in rest vntil
the time ye shewe afoze these frends of
yours, that ye spake of, that that ye haue
promised me. But what would you say
if I did shewe you some men, the whiche
haue buylded for very much money, vn-
profitable houses without any good cast,
or any good commoditie : and other that
for lesse cost a great deale, haue made hou-
ses lacking nothing that longeth to an
house, wil ye not say that I doe shew you
a point of a good orderer of an house? Yes
verely said Critobu. What if I shew
you next and according to the same that
some men haue much household stuff, and
of all sorts, and when they need of it: they
cannot vse it but it is to seek, and they
cannot tel whether it be lost or safe laid
vp? And for this cause they be wonderou-
sly grieved in their mindes and ver and

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trouble their seruants and nothing els.

And also other men the whiche haue no more but rather lesse, haue euery thing redy at hand when they haue need of it. What should be the cause of it gentle Socrates but that the one doth cast aside euery thing foolishly, without any order: and the other layeth vp euery thing in his place: Where ye said wel said Socrates. And he not onely setteth euery thing in his place: but also in such a place as is meet and conuenient to set it in.

He seemeth said Critobu. that ye say that this also is a point of a good orderer of an house. And what if I shew you that in one place all the bond men and Seruants be tyed fast, and yet they run away often times, and in an other place they be loosed: willing to abide and labour with al their harts. Wil ye not thik this a good point of an house keeper, worthy to be looked vpon? Yes mary said Critobulus, and very worthy to be looked vpon. And what and I shew you husband men of the which some complain and say that they die for hunger, for all their husbandry: and some that haue plentie of all maner of things necessary, by the reason of their husbandry. Yea marry said

said Critobulus, peradventure they bestowe their money and their goods not where they should, but in such things as be hurtful bothe to them and to their houses. In deed there be some such, said Socrates but I doe not speake of them : but of those the which call them selues husbandmen & yet they can scant get their meate and their drinke. And what should be the cause of this gentle Socrates? I wil bring you vnto them (said Socrates) and when ye see them: then shall ye learne. Marry that wil I if that I can. Yea, but first you must proue your self, if ye shalbe able to knowe it when ye see them. It commeth into my minde now that ye would rife very earely and go a great way to see Cneterludes plaied, and that ye wold intrete me needs to go wth you, but ye neuer bad me to such a sight. When ye think mine owne So. that I am worthy to be laughed to scozne of you. Yea but of your self much more. But what if I doe shew you some mē which by the reason of keeping of horses haue been brought to extreme pueritie, & other the which by reason of it haue made the selues riche men & haue gotten so great substance y^t they liue like Lords? I haue seen them & I knowe them bothe,

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but I haue neuer the more vantage for that. The cause of it is, that ye beholde them likewise, as ye look vpon the players of Enterludes, not to y intent that ye may be a Poet: but for a pastime and a recreation. And peraduenture ye doo wel in that, for ye be not minded to be a poet, but wher ye be compelled to keepe & finde horses, wil ye not iudge your self a fool if ye goe not about to study a remedye that ye be not ignoraunt in that behalf, seeing that the self same things bee good to thy vse, & profitable to be solde? Your minde is that I shoulde breake horses? No by my faith it, no more then if ye would haue a good labourer: I would giue you counsaile to bring him vp of a Childe. But there be ages bothe of horses and of men, the which be immediatly profitable, and doo dayly so growe that they doo more good one day than an other, Furthermore I can shew you some men, the which haue so vsed and ordered their wiues, that they comfort them and help them toward the increasing of their house: and some that haue suche wiues the which destroy vtterly the house, and so the moste parte of men haue. But who is to be blamed for this, the husband or the wife? good Socra.

A sheep if it doo not wel, for y^e most parte
we doo blame y^e Shepherd. And a horse
moste commonly if he bes kittish and doo
som displeasure: we blame the breaker.
And a wife like wise if her husband teach
her wel if she doo not folowe it: she is per-
adventure to blame. But if he doo not
teach her, if she be rude, vnwomanly and
witlesse is not he to be blamed? Yes by
my faith said Critobulus. And seeing we
be freends & may speak plainly between
our selues. Is there euer any other wise
man that ye trust and charge so much in
your busines as you doo your wife? No
forsooth said he. And is there any that ye
cōmune lesse with then ye doo with her?
No by my faith, and if there be any they
be very few. He married her very yung
when she had neither seen nor hard of the
worlde. Wherefore it were more to be
maruailed at, if she knew and did as she
shoulde, then if she did amisse. Critobu.
They the which ye say haue good wiues
haue they taught them so indeed? Socra.
It is a thing not to stand long vpon, for
I wil bring you my wife Aspasia, the
which shall shew you al this better the I
my self. But me thinketh y^e a wife beeing
a good companion and a good felow to her
husband

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husband in a house is very necessary and within little as much worth as the husband. For commonly goods and substance doe come into the house by the labour and pain of the man, but the woman is she for the moste parte, that keepeth and bestoweth it where need is. And if these two things stand well together and be well ordained, the houses doe increase, if not: they must needs decay.

Moreover me thinketh that I can shew you in all sciences, the that doe work and labour according as they should, if you think that it needeth. But what need you to rehearse them all. (good Socrates) said Critobulus: For it is neither possible for a man to haue workmen of all faculties such as should be: nor him self to be expert in all. But as for such sciences as be moste honourable, and may become me wel to occupie them, them I would ye did shew me, and also those men the which apply them selues vnto the. And ye of your side help to teach me and further me in them as much as you can. He speak very well fra[n]d Critobulus (said Socrates) For such crafts as be called handy craftes, they be very abiect and vile, and little regarded & esteemed in Citties and comon welthys

welth. For they do destroy the bodies
 of those that do occupy them, when they
 make them to sit alway at home and to
 be fed vp alway in the shade, and some
 make them stand all day staring on the
 fire. And when the body is once tender
 and feeble: y^e stomach & Spirit must nee-
 des be a great deale the weaker.

And again they haue small leasure to
 set their mindes and diligēce to do their
 frends any good, no: also the common
 welth. Wherefore suche men seeme
 to be but a small comfort to their frends
 at a neede, no: no good men to succoure
 their Contrey in time of ieoperdie. And
 for a suretie in some Citties and com-
 mon welthes, and specially such as bee
 dayly in warre, it is not lawfull to neuer
 a citizen to occupy any handy craft. And
 what facultie wil ye counsaile me to vse
 gentle Socrates? Socrates. Let not
 vs thinke scoone, no: be ashamed to fo-
 lowe the King of Persia. For they say,
 that he supposing the Science of warre,
 and also of husbandry to be moste honou-
 rable and also necessary among other fa-
 culties: doth regarde and exercise them
 wonderously.

And when Crito. heard that: he said,

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Do ye thinck that the King of Persia careth any thing for husbandry? If we consider it after this manner, said Socrates we shall peradventure come to knowledge, whether he dooth or not. For every man graunteth that he setteth soze his study vpon such things as long to warre.

For it is appointed to every lieutenant and Lords of the Contreies vnderneath him, how many men of armes, Hozis, pikes, Billes, Archars and Crossebowes, they shall haue ready in thier wages, either to keep his Subiects from Rebellion for fear, or to keep the contrey if enemies do iuuade it. Beside these he layeth Garisons in all the Towers & Castles, and there is a Captain appointed to pay them truely their wages, and to see that there be no fault in it. And the King causeth every twelue moneth the musters to be made of all them that be in his wages, and be apointed to be redy in harness at any time, and so bringeth them altogether (those reserved y be in garisons) into a place that they call the place of congregation. And such as be nigh his manour and his dwelling place: he ouerlooketh him self. But they that dwel in far Contreyes he sendeth thither some that
he

he trusteth best, to haue the ouer sight
of them. And those heads, Rulers and Ca
pitains, whether they haue many or few
vnder them, if they bring forth their full
number that is appointed vnto the, wel
harnised and wel horsed, and wel furni
shed of all maner of thigs: he giueth very
great praise and honour to the lieutenants
and to the Lords, and giueth them many
great gifts and rewards, so that they be
rich for euer. But when he findeth that
his Lords, his lieutenants and deputies
haue no regarde to the Capitains of his
souldiers, but catch and pul, and care but
only for their owne vantage: he punisheth
the sore, he putteth them out of their offi
ces & setteth other in their sted. In doing
those things there is no man y doubteth
but that he applieth his minde and stu
dy very sore to war. But besides this all
the contrey that is therby, wher he dwel
leth he rideth about him self, taking
heed and marking how it is tilled and
laboured. But when a contrey is farre
of that he cannot come to see it him self: he
sendeth the that he trusteth best, to ouer
see it. And when he findeth that his lieute
nants and Deputies do keep y contrey
wel inhabited, the ground wel plowed and
laboured

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laboured ful of such trees as the contrerie wil bear: he promoteth them to the rule of moze contries, he giueth the great presents, and dooth them great honoꝝ. But when he findeth the contrrey desert & vnhabited, y ground vntilled and vnlaboured, because of their negligence, among doing, extorsions & cruelties, he punisheth them, he putteth them out of their offices and setteth other in their rowmes. In doing these things, doe ye think that he setteth lesse his minde to haue his contrrey wel replenished of dwellers, & wel tilled and laboured, then that souldiers should defend it wel? Moreover of the lieutenants & Deputyes y he hath, one man hath not the charge of two thinges at once. For some of them be appointed to haue the ouer sight of the husband men and labourers, and to gather tithes and tributes of them. And there be other that haue the ouer sight of the souldiers, and of the garrison. And if the lieutenaunt of the garriso do not his ductie, in keeping and defending y contrrey: he y is the lieutenaunt of the husband men and labourers: accuseth the other lieutenaunt that they cannot plye their woꝝk for lack of good defence. But if the lieutenaunt of the

the

the garison dooth his duetie, and keepe the contrey in peace, so y they may worke at their pleasure, and the lieutenant of the husband men dooth not see to the contrey that it be wel inhabited, and that the husband menne applye their worke as they should: then the lieutenant of the garison accuseth him again. For when the husband men doe not labour wel: the souldiers can scant get vittails, nor the king can haue his tribute. And in some countreyes of Persia a great Lord, that they call Satrapa, occuppeth the rowme of bothe Lieutenants. Then spake Critobulus and said, if the king dooth as you say: hee taketh as much heed to husbandry as hee dooth to war. Socra. Moreover in what so euer contrey he lieth & where so euer he maketh his abiding: he letteth his minde to haue goodly faire Gardins, that they call in their tung Paradice, full of all maner of things that the earth bringeth forth. And there he abideth for the moste parte, as long as the time of the yeer dooth not let him.

Then by my faith said Critobulus, seeing that he bideth there him self: he must needs doe his diligence that these gardens may be as fair and as goodly as can bee,
wel

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wel replenished with trees and all manner of thinges that the Earth can bring forth. And also some say good Critobulus (said Socrates) that when the King giueth any reward, that he calleth them first that haue behaved the selues manly in the warres, because it were to none effect to til and labour the ground: except there were some that should defend it. And next to them he calleth those that haue prouided that the cōtreys should not be idle, but wel occupied and laboured, saying that the valiant men of war could not liue, if the good labourers were not. And they say, that Cyrus the which hath been a very famous and an excellent king, said vpon a time vnto the that he called vnto him to giue them rewards, that hee him self was wel worthy to haue the rewards of them bothe. For hee said that he was very glad bothe to see the contrey wel laboured and also to keep & defend it.

Forsooth said Critobulus, if Cyrus did say so, he did shew plainly that he had as great pleasure that the contrey should be wel occupied, as to haue good men of war. Socra. By my faith if Cyrus had liued he would haue proued a very noble prince, and of that he shewed many great and e-
uident

vident tokens at diuers times, and among the other, when he came forth against his brother to try by battail, who should be king. For they say that from Cyrus no man fled to the king, but many thousand left the king to come & serue Cyrus. And me thinketh this a great argument of a Princes vertue when men doe obey him with their owne good wil, & be glad to abide with him in time of ieopardie.

For Cyrus frends stood fighting about him whiles he was yet aliue, and when he was slain: they fighting moste viliantly were slain all beside him, except Arius, the which was set in the left wing. This which gentle Cyrus when Liciander came to him to bring him presents from the Cities of Greece confederated vnto him, they say as Lisander shewed him self to a frend of his in the town of Megaria, that he receiued him with much humanitie, & among other things he shewed him a garden that was called the Paradice of Sardis. But when Lisander began to maruail at it, because the trees were so fair and egally set, and the orders of the trees lay straight one against an other, and made goodly angles & corners wel proportioned, and many sweet & pleasant saours came to their noses.

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noles when they were walking, he wondering therupon said thus. Forsooth Cyrus the great beautifulnes of these thinges is a great marvail to me, but I wonder much more of him y^e hath measured and set them thus in order. The Cyrus when he hard this did reioyce and say. All these that ye see, I haue mesured them and set them in order, and I can shew you some trases y^e I haue set with mine owne hāds.

And Lisander when he had looked vpon him and beholde his goodly apparail and felt the good sauour that came frō it, and and the esteimable fairnes of his golden chaines, his rings, and his precious stones: said, what say ye Cyrus? haue yee set any of these with your owne hands?

Then Cyrus answered. Doe ye marvail of this Lisander? By the faith that I owe to God when I am wel at ease: I neuer go to dinner vntil the time I haue don somewhat either in feats of armes, or in some point of husbandry, til I streat.

Then when Lisander heard this: he took him by the hand and said. We thinketh Cyrus ye be fortunat not without a cause, for ye be fortunate beeing a good man.

And this I reherse vnto you mine owne Critobulus (said Socrates) for this cause that

of householde.

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that ye may see y they that be riche and fortunate: cannot well keep them from husbandry. For it is such an exercise and such a busines: y a man may haue pleasure in it, bothe to encrease and multiply his goods: and also to exercise the body, so that it shall be able to do all maner of things that belong to an honest man to do. For first of all, the ground bringeth forth all suche manner of thinges that a manne is fed and nourished with, and it bringeth forth also suche thinges, that a man may haue pleasure by it.

Moreover it giueth vs all such thinges as we need to trim and dresse the altars and Images with all, and that with moste pleasant sights and saucurs.

Furthermore of meats necessary for mannes vse, some it bringeth by it self, and some it nurisheth. For the craft of keeping of shep: is annexed to husbandry, so that we may vse them at our owne pleasure. And though it giueth vs plenty of all manner of thinges: yet it doth not suffer vs to gather them with softnes and tendernes: but vseth vs to be hard & strong in winter by the reason of the colde: and in sommer by the reason of the heat. And as for them the which do labour

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bour with their owne hands, it maketh them big and mightie, and they that occupy husbandry but onely with ouer looking and taking heed to other mennes works, it quickeneth and maketh them like men, making them to rise earely in the morning, and causing them to walke a great way. For bothe in the felds and in the Citties euery thing that a man dooth to any purpose: must needs be don in time and in seasō. Moreover if he wil be a horsleman, and desēd his contrey on horseback, a horse may no where be better fed then in the Countrey. And if he wil be a footman, husbandry maketh a man strong bodied, and causeth him to exercise him self going a hunting, when it giueth lightly meat to the Dogges, and the ground bringeth vp and nourisheth wilde beasts. And the horses, and likewise the Dogs thus holpen by the way of husbandry, do again sōe seruice to the ground. For the horse beareth him early in the morning, that wil see the ground be not let alone unfilled & untrimmed, and at night beareth him home again, if he tary neuer so late. And the Dogs keep a way wilde beastes that they spil not the frute and kil the Sheep, and make a man to

to be sure in a wilderness. Moreover it com-
forteth & stirreth husbandmen to be bolde
and to stand manly to defend their coun-
trei, seeing it leaueth y frutes abroad in
y plain to be vsurped of him y is stronger.
And what facultie wil make a mā more
apt to run, to shoot, and also to leape,
then husbandry? What science yeldeth
more again to them y do labour? What
science receaueth him that is studious,
with greater pleasure, seeing whē he com-
meth it giueth him leaue to take what
he wil. Where shal a strainger be better
welcomed to make him good cheer? wher
shal a mā haue better comoditie to keep
his winter with fire inough and hot ba-
thes? And wher is more pleasant dwell-
ling, for goodly waters, gentle windes,
and shadowe then in the felds? Where
may a man make better feasts & more
triumphant banquetes? What other place
do seruants loue better? What other
place doth a wife like more? Where do
childe desire more to be? Where be frē-
des better receiued and gladder to be?

Forsooth me thinketh it a marueilous
thing, if any honest man can finde any
substance that he deliteth more in, or if
he can finde any occupation either more

C. i.

pleasant

The praise
of husband-
ry.

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pleasant then this is, or more profitable
for his living. And moreover, the ground
teacheth men Justice, if they haue the
witte to learne it. And they that do for
it and haue care for it, it rewardeth the
with farre much more. And if they that
haue been brought vp in husbandry, by
some sudain chaunce of enemies, they
that be Lords of the Countrey cannot til
the ground, they may go into their ene-
mies Countreys seeing they haue been
wel and hardly brought vp, and get there
as much (if God be not against them) as
wil suffice them to liue with. And it is
often times more sure to seek for his ly-
uing in time of warre, with weapons of
war then with instruments of husban-
drie. Husbandry also teacheth men to
help one an other. If we wil go to warre
we must haue men, nor the ground can
not be laboured without men. And there-
fore he that wil be a good husband man,
he must get him good lusty work men,
and willing to do after him and obey
him. And the self same thing he must go
about to bring to passe that leadeth an ar-
mye to fight against his enemies, giuing
great rewards vnto them, that behaue
them selues like good valiant men and
punish

punish them that be stubborne & will not be ordered. And he that is a good husband: must as often times call vpon his labourers and comfort them as the Capitaine doth his souldiers. And bond men haue as great need to be comforted and maintained with good hope as other free men, yea and rather more, to th'end they run not away, but be glad to bide stil. And surely he said very wel, that called husbandry the mother and the nurse of all other sciences. For if husbandry doth stand wel: all other sciences & faculties do the better: but if the ground be barraine and can beare no frute: all other sciences be almoste spilled bothe by sea and by land.

When Critobulus had heard this: he spake after this maner. He thiketh (good Socrates) ye speak very wel in this matter. But ye knowe very wel that y^e moste parte of such things as long to husbandry, a man cannot cast thē befoze hand. For often times hail stones, drought, or continuall rain, mist, or vermin, that eat vp the seed that is in the ground, do put vs beside our intent and purpose if it were neuer so good. And Sheepe likewise if they be in neuer so good pasture there commeth a sicknesse that destroyeth

they

them

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them all. Socra. when he hard that, said
again I thought that ye knew wel that
God is aboue all, as wel in husbandry,
as he is in war. We see that they that
wil make warre, afore they begin, they
make their bolwes, prayers, & sacrifices,
desiring to knowe what is best to do :
and what is not best. And think ye, that
in those things that long to husbandry,
we should haue lesse recourse to God? Be
ye sure of this y good and honest men do
worship almighty God with oblations
and prayers, for all their fruts, their Dr
en, their Sheep, and their horses, and ge
nerally for all that they haue. We thin
keth good Socrates said Critobu. that ye
speak very wel in this matter, when ye
bid to begin euery thing with y trust
of the help, and of the grace of God, seeing
that God is aboue all things, as wel in
war as in peace. And therfore we wil in
deuour vs to do so. But seeing your pur
pose was to speak heer of the ordzing of
an house, the which ye haue left, and be
entred into an other tale, endettour your
self to shew vs a little more, what folo
weth next. For now that I haue heard
you say that that ye haue spoken me see
meth I see much better then afore, what
a man

a man must do for to live. Wherefore Socrates said. But wil ye that we reherse all that we haue spokē before and agreed in, to the intent that we may (if we can) go forth in this matter, bringing suche thing as we shall like wise agree vpon?

We thinketh that likewise as it would be a great pleasure when two men haue lent money one to an other, to agree vpon the reconing: so now in our communication, uttering our mindes one to an other if we might grē in one tale. Well then (said Socrates) we agreed vpon this that the ordyng of an house is the name of a science, & that seemeth to be y science to order and increace the house. And we took the house for all a mans possessions and goods. And wee said, that was truely the possession and goods of a man, the which was profitable vnto him for his liuing, and we found all that profitable that a mā could vse and order. And therfore we thought impossible for a mā to learne all maner of sciēces. And as for all the handy crafts: we thought best to expel them from vs, likewise as many Citties & common welths did. For they seembothe to destroy a mans body and to break a mans hart and stomack. And

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hærof we said, that this might bee an evident token. For if the enemyes did invade the Countreyes, and one did set the husband men and the Artificers a side, devided in two partes, and asked them whether they had leuer to cōe forth and pitch the fæld to fight with their ennies: or els to giue vp the fælds, and keep and defend the Citties. They that haue been vlsed in the fælds and husbandry: would be glad to fight to deliuer the Countrey.

But on the other side, the Artificers would doe that y they haue been brought vp in, that is to sit still, neuer labouring nor neuer putting them selues in pzeace nor in ieoperdie. Moreouer we commended husbandry for a good exercise and a good Occupation for a good and an honest man, by the whiche men may haue all that is necessary for them.

For it is an Occupation very soon learned, and very pleasant to be occupied in it, the whiche also maketh a mans body mightie, strong, wel complexioned and wel fauoured, his stomack and his spirit to be alway lusty and ready to doe for his freends and for his contrey.

Moreouer we iudged that it gaue men hart and courage to be valiant and hardy

by seeing the frutes that y^e ground brought forth lye abroad in the plain, without trenches, Bulwarks or Fortresses. And therefore that kinde of living seemed to be moste honourable and best esteemed in Citties and common welths, because it maketh good men, wel disposed & well minded to doo good for the comon welth.

Then said Critobulus. I am after my minde sufficiently perswaded, that a man may haue a very good, an honest, and a pleasant living in occupying husbandry. But where you said, that you knew the cause that some did so vse and occupye husbandrye, that they had by it plentye of all maner of things that they needed: and some again that so ordred them selues in it that it auailed them nothing. These two things wold I gladly heer of you to the intent we may doo that is good and eschew that that is contrary.

But what if I tel you sweet Critobu. (said Socrates) euen from the beginning what communication I had once with a man, the whiche might be called truely and in deed a good honest man? What wold I hear very faine (said Critobulus. For I my self doo greatly desire, that I may bee worthy of that goodlye name

Why hus-
bandry is
moste ho-
norable,

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name. When wil I tel you how I came
first to the consideration of this. For as
touching good Carpenters, good Joy-
ners, good Painters, good Imagers, me
thought that I might in a little time see
and beholde their woorks moſte allowe-
ed and beſt accepted, that made the tobe
ſo called. But to the end I might ſee and
beholde howe they that had that goodly
and honorable name of a good & an ho-
neſt man, did behaue them ſelues to be
worthy of it, my minde did coueit
greatly to talke with one of them. And
firſt of all for becauſe good and honeſt
went together, when ſo euer I ſaw any
goodly man I drewe to him, and went a-
bout to knowe of him, if I might ſee good
and honeſt in a goodly mā. But it would
not bee. For me thought that I found
that there were many with goodly
bodies and fair viſages, that had but e-
uill diſpoſed and vngracious ſoules. The
me thought it beſt to inquire no further
of goodly bodies, but to get me to one
of them that were called good and ho-
neſt men. And ſo: becauſe I heard, that
Iſchomachus was generally bothe of
men, women, Citizens and ſtraungers,
called and taken for a good honeſt man,
me

me thought I coulde doo no better, then
to pꝛoue howe I might common with
him. And vpon a time when I saw him
sitting in a porche of a Church, for bee-
cause me thought he was at leasure : I
came to him and set me downe by him
and said. What is the cause good Ichomachus, that ye whiche bee wunt to be
euer more occuppyed, sit heer now after
this maner, for I haue seen you for the
moste parte, euermore doing somwhat,
and lightly neuer idle except it were ve-
ry little. For ye should now haue seene
me good Socrates said he, sitting after
this maner, if I had not appointed with
certain straungers to tary heer for them.
And if ye were not heer: where wold ye
haue been, or how wold ye haue been
occuppyed? said I to him. For I would
knowe of you very fain what thing ye
doo that maketh you to be called a good
and an honest man? The good complec-
tion of your body sheweth wel inough,
that yee bide not all way slugging at
home. And then Ichomachus laughing
at that that I said. What do ye that ma-
keth you to be called a good and an honest
man, and reioycing in his hart (as me
thought by him) said, I cannot tel, if any
man

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man calleth me so, whē you and he talke of me, but when I must pay money, or for taxes, prests or Subsidies, they call me plainly by my name Ischomachus.

And in deed good Socrates I do not alway bide at home for my wife can order wel inough such things as I haue there. Yea but this would I knowe of you very fain, did ye your self bring your wife to this: or els had her Father and her mother brought her vp sufficiently to order an house afoze she came to you: Ischomachus.

How could she haue been so when she was but fifteen yēer olde when I married her? and afoze shee had been so negligently brought vp that she had but very little seen, very little heard, and very little spoken of the world. And I trow ye would not think it sufficient in her if she could do nothing but spinne and carde and set the hand maidens to work As for such things as concerne the lower parts of the belly good Socrates (said he) she had been very wel brought vp, the which is no small point of good bringing vp, bothe in a man and in a woman.

And did you teach your wife all the remnaunt (said I) so that she is able to take hēd of all maner of things? Yea said

said he, but not afore I had made my pray-
ers to almightie God, desiring him that
he would giue me grace to teach her so,
and her to learne that of me that should
be good and profitable to vs bothe.

And did your wife make the selfsame
Prayer with you? (said I.) Yea marry
said Ischomac. and it semeth in a ma-
ner that God did promise euidently, and
she likewise sheweth with clær and ma-
nifest tokes that she would very wel re-
garde and take heed to that that she shold
be taught. For Gods sake, good Ischo-
machus (said I) what did you begin to
teach her first? for I had leuer heer you
tel me such a thing, then if you should dis-
crine me a Justig or a turnamēt though
it had been neuer so triumphant? Mary
I wil tel you Socrates (said he.) When
we were once so wel acquainted, and so
familier that we talked togither: I exa-
mined her after this maner. Tel me good
bedfelow did ye euer cast in your minde
for what cause I haue takē you, and your
Father and your mother deliuered you
vnto me? I trow you knowe wel inough
that I take you not for need that I had of
a bedfelowe to lye with me, for I might
haue had inow at my commaūdement.
But

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But when I had considered in my minde and your father and your mother likewise, that it were wel don to finde out a good one, to be partaker bothe of our house and of our Childzen, I chose you afore all other, and your father and mother likewise chose me. Wherefore if hereafter God giue vs the grace, that we may haue childre together: we shall take counsaile how to bring them vp and instruct them in vertue. For it shall be for bothe our profits to haue them, bothe to defend vs, and to helpe and nourishe vs in our olde age. Now the house that we haue is common to vs bothe. For all that euer I haue, I haue shewed you and deliuered it vnto you to keepe for bothe our behoues, and ye likewise haue don the same. And ye may not cast in your minde, which of vs bothe brought more.

A good lesson for a wife.

But this ye must knowe for a suretie that look whiche of vs twain doth behaue him self, and doth best in this fellowship: that he bringeth more, and his parte is the better.

Then my wife good (Socrates) answered heerunto after this maner. Wherin can I help you said she? or wherein may my little power do you any good? For truly

truely my mother tolde mee that all togither lay in your hands, and that it belonged vnto mee to be sober and liue in chastitie. Mary so it is good wife said I, and so my father tolde me to. But it is the point of a sober husband, and of a sober wife, to do so that that the whiche they haue, may be wel ordered and guided, and to increace and get moze to it, by some good and rightful way. And

what do ye see in me (said my wife) that I may increace your house if I do apply it? Mary said I, if ye indeuour your self to do those things to the best of your power, the whiche bothe God willeth, that ye should do: and the law exhorteth you to it. And what things be those said she?

Merely said I, no small things, except ye thinke that that Bee doeth but a little good, the which remaineth still in y^e hie, to ouer see the works, when the other go abroad together flowers. And forsooth me thinketh that God almightie hath set together for many good causes and considerations, that goodly couple (that is the husband and the wife) to th^e intent that they should be most profitable one to another in that good fellowship. First of all, to y^e intet that mankinde do not decay & fail

Why wed:
lock was
ordained.

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fail, this ioly couple lyeth together and ingendzeth Childzen. Then again by reason heerof, they bring forth Childzen to help and succour them in their olde age. Moreover the maner and living of men doth gteatly differ from the life of wilde beasts, the which be alway abzode in the feelds. For it is meet for men to have houses. Wherefore it is conuenient that they whiche will haue somewhat to bring into their houses: haue men with them to do those woorks that must needs bee done abzode in the feelds. For tilling of the ground, sowing of Corne, setting of Trees, and keeping of Beasts at grasse and pasture, be all done abzode.

But again it is needful, when those frutes be conueyed into the house, to ouer see and saue them, and to do all such things as must be done at home. Babes and yung Childre must needs be brought vp within the house. Bread must be baked and the meat sod and dressed within the house. Also spinning, carding and weauing must be done within the house. And where that bothe those things that must be done abzode, and those that bee done within the house, do require care and diligēce: methinketh that God hath caused

A house
wines of:
lice.

caused nature to shew plainly that a woman is borne to take heed of all suche things as must be don at home. For he hath made man of body, hart, and stomack strong and mightie, to suffer and endure heat and colde, to iorney and go a warfare. Wherefore God hath in a manner commaunded and charged him with those things that be don abrode out of the house. He also remembryng, that he hath ordained the woman to bring vp yung Children, he hath made her farre more tender in loue towards her Children then the husband. And where he hath ordained that y woman should keep those things that the man getteth and bringeth home to her, and he knowing very wel that for to keep a thing surely it is not the worst point to be doubtful and feareful, he dealed to her a great deale more feare then he did to the man.

And he also perceiuing that if any man doth him wrong the which laboureth and worketh without, hee must defend him self, he distributed to the mā a great deale more boldnesse. And for because it behoueth that they bothe do giue and receiue he hath giuen them indifferently remembraunce and diligence, in so muche that

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that it is hard to discerne, whether kynd hath moze of them, either the man or the woman. He hath also graunted them indifferently to refrain them selues from such things as is conuenient they do. And hath giuen them power and auctoritie that looke in what thing the either of them doth the better: he bringeth the moze away with him. But because the natures & the dispositions of them bothe be not egally so perfect in al these things: they haue so much the moze need the one of the other. And this couple is so much the moze profitable, the one to the other, because that that y^e one lacketh the other hath. Wherefore good wise, seeing we see that, whiche God hath ordained for vs bothe, we must inforce & indoeuour our selues to do bothe our partes in the best wise. The law seemeth to comfort vs and exhort vs to it, the which coupleth man and wife together. And likewise as God maketh them come together to get Children: so the law wil haue them liue together partakers one of an others goods in good fellowship. Likewise the lawe sheweth and God commaundeth, that it is best for eche of them to do their part. For it is moze honestie for a woman to
keep

keep her house then to walke about.

And it is moze shame for a man to abide slugging at home then to apply his minde to such things as must be don abroad.

But if any man do contrary to that that he is naturally bozne to : peraduenture God wil remeber that he breaketh his Statutes & decrees and wil punish him, other for because he is negligent in that that he should do: or els because he taketh vpon him that that belongeth to the wife. He thincketh also that the mistres Bee, that keepeth the hie doth likewise that that God hath ordained her vnto. And what doth the mistres Bee (said she) wherby it may bee likened to that that I must do: For because (said he) it bideth alway in the hie and wil not suffer no Bees to be idle, and they that should work without, she sendeth them to their work. And what so euer any of them bringeth home: she marketh, receiueth, and saueeth it, vntil the time come y it must be occupied. And when the time cometh that it must be occupied: then she distributeth every thing according as equitie requireth. And she causeth them that do bide within to weane and make the faire Hony Combes as

A good ensample of Bees.

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ter the best wise, and taketh heed to the
yūg Bees that they be wel fed & brought
vp. But when they be come to that age
and to that point y they be able to worke:
the sendeth them out with one the whi-
che they folow as their guide & captain.

And must I do so to (said my wife:) yea
forsooth (said I.) For ye must alway bide
within the house, and those men y which
must worke abrode: ye must send them
to it, and they that must worke within,
ye must commaund them, and be ouer
them, to see them do it. And that that is
brought in ye must receiue it. And that
which must be spent of it: ye must parte
and deuide it. And that that remaineth:
ye must lay it vp & keep it safe til time of
need. And beware that y which was ap-
pointed to be spent in a twelue moneth,
be not spent in a moneth. And when the
woul is brought into you, ye must see that
it be carded & spun, y cloth may be made
of it. And ye must see that y corne which
is brough in to you be not so musty and
dusty that it may not be eaten. But one
thing especially aboue all other there is
that ye must be careful for, & that shall
get you great fauour & loue, y is, if any
of your Seruaunts hap to fall sick, that

ye

ye indenuour your self the best that you can, not onely to cherish them: but also to help that they may haue their helth again. By my faith (said my wife) it is a very gratiouse and a kinde deed. For when they be once holpē and eased: they wil con vs very good thank, and be the moze louing and faithful vnto vs.

And me thought (said Ischomachus) that it was an answer of a good and an honest wife. And by the reaso of this good prouision of this mistres Bée (said I) all the other beare so good loue and affection vnto her: that when so euer she goeth out of the Hīue, there wil none tarry behinde, but all wait vpon her.

Then my wife answered me. I doe greatly maruail whether such things as ye say the mistres Bée dooth, doe not bee long as much to you, as to me.

For my keeping and departing within were but a litle worth, except ye did your diligēce that somewhat might be brought in. And my bringing in (said I) should auail but a litle, except there were one that kept and saued that that I brought in. Doe ye not see (said I) howe every man hath great pittie of them, the which they say, that their punishment is to

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poure water into tubbes full of holes til they be full. And they pittie them for nothing els: but because they seeme to labour in vain. By my faith (said my wife) they be very miserable in deed the which doe so. There be other things that belong to you to take heed of, the which must needs be very pleasaunt unto you, as when you haue taken one into your seruice that can neither spinne nor carde, if ye teach her to doo it: it shalbe twise so much more worth unto you.

And if ye haue a maid the which is ouer negligent, or is not true of her hands or that can not wait, if ye make her diligent, trusty, and a good seruant: all shalbe to your great profit. And again when ye see your seruaunts good and sober fellows and profitable for your house: ye must doo them good and shew them some gentlenesse. But if there be any of them knauith or froward: ye must punish the. And this again should be moste pleasant of all, if you could make your self better then I, & make me as it were your seruant. And ye need not fear lest in processe of time when ye come to age ye be lesse set by: but be ye sure of this, if ye be diligent, louing, & tendable to me: our Child

oren and householde, & elder that ye war:
the more honorable and better esteemed
shall ye be. For it is not the beautifulnes
and goodly shape: but the very vertue and
goodnesse that men regarde and fauour.

I remember (good Socrates) that my
first communication with her, was after
this maner. And did ye perceiue good Is-
choma. (said I) that by reason of this
she was any thing moued to be more di-
ligent? Yea verely (said Ischomachus.)
And I saw her vpon a time soze an an-
gred with her self and greatly astamed,
that when I asked her a thing that I had
brought home she could not set it mee.
And when I saw that it greued her ve-
ry soze: I said vnto her. Take neuer the
more thought for the matter, if ye cannot
giue me that that I aske you. For it is a
tokē of pouertie in very deed, when a mā
lacketh a thing that he cannot haue. But
this need may be suffered a great deale
better when a man seeketh a thing and
cannot finde it, then if at the beginning
he doth not seek for it knowing that he
hath it not. But as for this ye be not to
be blamed (said I) but I my self, seeing I
haue not apointed you a place, wher to lay
euery thing, that ye might know where

The praise
and profit
of order.

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ye should set it and know where to set it again. There is nothing (good sweet wife) so profitable and so goodly among men, as is an order in euery thing. In Playes and Enterludes where a great company of men is assembled to play their partes, if they should rashely do & say what so euer fel into their brains: it would be but a trouble and a businesse and no pleasure to beholde them. But when they do and speak euery thing in order: the audience hath a very great pleasure bothe to beholde them, yea and also to hear thē. And likewise an army of men sweet wife (said I) that is out of order and set out of good array: is a very great confusion in danger to be lightly overcome of their enemies, and a very pituous and miserable sight to their friends, as when there is together on a plump, asses, footmen, cart, baggage and men of armes. And how should they go forward when they do let one another? He that goeth: letteth him that runneth, he that runneth: disturbeth him that standeth stil, the cart letteth y men of armes, the Ass: the cart, y baggage, the footman. And if they shoulde come to the point y they must fight: how could they fight being in that taking?

For

For when they be fain by the reason
of their il order to flee, their owne compa
ny y letteth them: how could they thus
fleeing overcome the that set upon them
in good order of battail and wel wepded?
But the army that is wel ordered & kept
in good array, it is a very pleasaunt sight
to their friends: and greuous to their e
nemyes. What friend is there but that
he wil haue a very great pleasure to see
the foot men march forwarde in good or
der and aray? What is that man but he
wil maruail when he beholdeth a great
number of men of armes riding in good
array and order? And what enemy wil
not be afraid when he seeth Horispiques,
Billes, men of armes, Crossebowes and
also Archers, the which folowe their cap
pitains in good array and order of bat
tail? And also when they marche for
warde in good array: if there be neuer so
many thousands, yet they walke as pea
sibly as though there were but one man
alone. And what maketh a Valley well
furnished with men, fearful to the ene
myes and pleasant to beholde vnto fren
des: but that it goeth so swiftly? And
what maketh them that be in it, y they
do not trouble one an other, but that they
do

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Do sit in order, keep and make signes in order, lye downe in order, rise in order draw the oyes in order? And as for confusion and misorder: mee thincketh it is like as if a man of the contrey should put together on a hepe Otes, Whete, Barly and Pease, and when he had need to occupye any of them: he should be faine to try it out and put it by it self again.

Wherefore sweet wise ye shall lightly eschew such confusion, if you put to your good wil to set in good order that that we haue and take to you that that you haue need of & spare not, and giue to me that that I cal for graciously. And let vs seek out and prepare a handsome place to set euery thing in according as euery thing requireth. And when we haue sette it there: let vs shewe it the Seruaunt that may fetch it and lay it vp again.

And thus we shall knowe what we haue saued and what we haue lost. For y place it self shall lack that that it should haue.

And the sight wil serch out that that hath need of help, and make vs to know anon where lyeth euery thing so that we shall not be to seek when we haue need of it.

I remember (good Socrates) that vpon a time I went a board a ship of Phenicia where

where I beheld the goodliest order and the moste perfect that euer I saw, I considered how great abundaunce of imple

The order
of a Ship.

ments was in that small vessel.
Ther was many Dres and many other things made of Wood, with the which they bring the Ship into and out of the haven. What a sorte of shrowds, halsters, cables, lines & other tackling was there. With how many ingins of war bothe to defend it self and to greue an ennemie was it armed. What a sight of armour and weapons of the men, cary they about with them. Moreover, they cary with them much vitail and other necessaryes that men vse at home in their houses.

Beside all this it was laded with such stuffe and goods as the Shippe maister getteteth by the cariage therof.

And all this gear that I speake of, was bestowed in so little a rowme: that a far greater place would not haue receiued it if it should haue been remoued. And I marked how euery thing was so wel set in good order: that no one thing did let an other, nor had any need to be long sought for: nor were not so scatered and so il compact that a man should tary long for it when he should occupye it quickly.

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ly. And he that waited vpon the Patron of the Shippe, that is to say, he that standeth in the fore parte of the Ship, I perceiued that he had euery place so wel in his minde, that though he were not there he would tell you redyly where euery thing lay, none other wise then hee that is learned can tel how many Letters go to this word Socrates, and in what place euery Letter is set. Moreover I sawe him when hee was serching and casting in his minde, how many things a Shippe hath need of. Then I (maruailling wheron he mused & studied.) asked him what he meant.

I consider & cast afoze good man (quoth he) if any thing should chaunce: how and in what redynesse euery thing lyeth in the Ship, whether any thing lieth out of the place, or if euery thing be not trimmed to the purpose.

For it is no time when God sendeth vs a storme on the Sea, to be seeking that that we need of, nor to bring forth that that is not handsome and wel trimmed.

For God threatneth and punisheth them that be idle and negligent. And we may be glad, if he doe not destroy vs when we doe our duetie. And if he saue them that
vse

use great labour and diligēce, they ought to thank him greatly. Therfore when I perceiued and saw that goodly and perfect order : I said vnto my wife that it should be great slooth and negligence vnto vs, if they whiche be but in little shippes and small vesselles finde fit places to bestowe euery thinge in, that they carry with them. And though they be sore shaken and troubled and continually in great fear yet they keep a good order. And we that haue so goodly places, & a house standing stedfastly on the land, could not finde places meet and conuenient for to sette euery thing in: how muche ought we to be blamed of lewones and small wisdome?

We haue sufficiently spoken how profitable it is to set all the implements of the house in good order, and to set euery thing in suche a redinesse in places meet therfore, that it may be easy to finde and come by when need requireth. But how goodly a thing is it to see setwes of all a mannes apparrel lying by it self, keuerlets and counterpoints by them selues, sheets, towels and all napery ware by the selues, Pots, Pannes, Cauldrons and other garnitures of y^e kitchē by the selues,
all

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all that longeth to the table by it self and so likewise of all other things that long to an house, where at he that is vnwise, and knoweth not good order wil laugh.

And whether it be so or not my sweet wife, we may lightly proue wout great cost and with small labour. And ye must not trouble your self as though it were an hard thing to finde one that could learne the places and remember where to set euery thing: for we knowe wel that in the Cittie there is a thousand times more ware then we haue, but yet what so euer seruant ye wil commaund to go and buy you some what in the market, he wil not stand stil as though he could not tel what to do: but by reason that he remembreth where he hath seen of it: he goeth thither straight way and fetcheth it.

And surely there is none other cause of this, (said I) but that there is a place determined where one shall haue it. But if one seeketh a man, the which seeketh him to, may fortune he will often times bee sooner weary then he can finde him. And of this likewise there is none other cause but yf there is no place appoynted where the one should tary for the other.

As for setting in order of the householde stuffe,

stusse, and of the vse of it: I remember I spake vnto her after this manner. And how thought ye by your wise good Ischomachus (said I?) Whether did shee obey you in that thing, that ye taught her so busely? Ischomachus. What should I say but that shee promised to applye her minde vnto it. And me thought verely by her countenaunce she was very glad, that where afore she was in great dout and perpleretie: she had found a good way in it, and besought me, th at I would make an order of euery thing (as I had said vnto hir) as soon as was possible. And what order did you shewe her good Ischomachus (said I?) Ischo. What order should I shewe her but this? First me thought best to shew her, what a house properly was ordained for. For it is not ordained to be gorgeously painted with diuers faire Pictures: but it is builded for this purpose and consideration, that it should be a profitable bestail for those thigs that should be in it. Wherefore in a maner it biddeth y dwellers to lay vp euery thing where it is moste meet to put ti.

The inner priuy Chamber because it standeth strongest of all, looketh for to haue the Jewels, plate, and all such things as
be

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be moſte precious. The dye places look
for the whete. The colde for the wine.

And bright places doe deſire ſuch woꝝ-
kes and things as require lightſomnes.
Moreover, I ſhewed her howe Parlers
and dining places, well trimmed and
dressed for men to eate and drinck in, in
Sommer ſhould be colde, and in Win-
ter warme. And I ſhewed her how all
the ſituation of the houſe was very much
ſouthwarde, wherby it may be clearly
vnderſtand that in winter the ſun ligh-
teth wel fauouredly vpon it, & in ſummer
there is goodly ſhadow in it. Further, I
ſhewed her the nurcery and the womēſ
lodging, deuided from the mens lodging,
leſt there came out any thing amiſſe, and
our ſeruants ſhould get them Childꝛen
without our conſentment. For they that
be good, if they haue Childꝛen through
our permiſſion: they wil loue vs the bet-
ter. And they that be nought if they come
once to couple with a woman, they wil
finde the moze waies, and the moze bet-
ter ſhift to fulfil their vngrationuſneſſe.

And after we had ſpoken thus (ſaid he)
we went & deuided the houſeholde ſtuffe
by ſelwtes and ſortes after this maner.

Fiꝛſt we did put together all maner of
things

things belonging to sacrifices. Next to that the good wiues apparel, bothe for holy dayes and working dayes, and afterwarde the good mans apparel bothe for the holy dayes and also for warre. Clothes for mens chambers and for the nursery, mens shoes and womens shoes.)

Then we appointed out the instruments that belong to spinning and carding and such as pertain to the bakehouse, to the kitchen, to the bathe, and to the boulding house. We did separate a sunder those things that should be occupied all way, from those that be occupied but at Dinner and supper. And we did separate that that we should spend in a moneths space, from that that was appointed to serue vs twelue moneth. For so it is the better knowe in what maner it is brought to an end. And after we had separated all the householde stuffe in sewtes and sortes: we did set euery thing in a place convenient. Afterwarde all the instruments that our Seruaunts must occupy dayly, as for the bake house, for the kitchen, for spinning and carding, and other like, we did shewe them the place, where they should put them again, and then deliuered them and bad them keep them

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them safe. And as for suche things as should be occupied but seildome, or vpon holy dayes or whē there came any straungers vnto vs, or at certain other times in certain busines, we deliuered them vnto a woman that we made the keeper of our store house, and she led her y place where they should be sette. And when we had made a reconing vnto her of all, and also writ in euery thing: we bad her she should deliuer them forth as time and need requiried, and that she should remember wel to whom she deliuered any thing. And when she receiued it again: that she should lay it vp where she had it before. And to be keeper of our store house: we appointed her that seemed vnto vs more sober and temperate in eating, drinking, and sleeping, and that she could very wel refraine the companye of men, and that seemed also to haue a very good remembraunce, and that would be ware to be found in a fault through her negligence, lest she should displease vs with it, and seek the meane to doe that that should please vs that she might bee praised and rewarded for it. Moreover we taught her to haue a good wil toward vs, and to loue vs. For because that whē there

there was any thing happened, y^e made
vs ioyful and glad: we made her parta-
ker of it, and if we were sorowful and heuy
for any matter: we called her and she w^o
ed her y^e same. Furthermore we taught
her to set her good wil and her good minde
to increace our house, teaching her the
way and the manner how.

And if any thing fortun'd wel to vs:
we gaue her parte of it. Also we taught
her to be iust and true in her businesse,
and to esteeme and set more by thē that
were good and right, then by them that
were false and vntrue. And we shewed
her howe they liued in more welth and
more libertie, then they that were false
and vntrusty. And so thus we did set her
in the rowme.

And at the last good Socra. (said he) I
said vnto my wife that al this should not
auail any thing, except she took diligent
heed that euery thing might remain stil
in good order. I taught her also how in
common welths and in good Citties, that
were wel ruled and ordred: it was not i-
nough for the Citizēs & dwellers to haue
good lawes made vnto them: except y^e they
beside chose men to haue the ouer sight of
the same lawes, whose dutie should be to

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See that they the which doe wel and according to the law may be praised: and hee that dooth the contrary, to be punished.

And so I had my wife, that she should think her self to be as if it were the overseer of the lawes within our house, and that she should when she thought best, oversee the stuffe, vessel, and implements of our house, none otherwise then the Capitaine of a garison overseeth and proveth the souldiers, how every thing standeth, or likewise as the Senate and the Counsel of Athenes overseeth and maketh a proof, bothe of the men of Armes, and also of their horses.

And that she should praise & rewarde him that were worthy, to her power: as if she were Queen. And blame ye and punish him that dooth deserue it. Beside all this I taught her that she should not be displeased: if I did put her to more businesse, and charged her with more things to be done in the house, then any Seruant I had, shewing her that Apprentices and couenaunt Seruaunts haue no more of their maisters good, but as much as they deliuer them, to doe their maisters seruice well, or to bestow it in their behalfe or to keep it for them, and they may occupie

A good
wifes
dutie.

cuppy none of it to their owne vse: except
their maister doe giue it them.

But he that is the maister: he hath all,
and may vse euery thing at his owne ple
sure. Wherefoze he that hath moste pro
fit by it, if his goods be safe: hath moste
losse, if they be lost or perished. I shewed
her, it were reason he should be moste di
ligent and take best heed about it. Then
said I (good Ischomachus) when your
wife heard this, howe did she take it?
What wil ye haue anymore of it good So
crates, but that she said, I knew her not
wel, if I thought it did greue her that I
should teach her, to take heed to her goods
and substaunce. For it should haue been
more greuous vnto me a great deale
(said she) if you had bad me to take no
heed to my goods, then to bid me to be di
ligent about that that is mine owne.

For me thinketh that likewise as it is
naturally giuen to a good woman, rather
to be diligent about her owne Childzen,
then not to care for them, likewise it is
more pleasure for an honest woman to
take heed to her owne goods, then to set
nought by them. And when I heard (said
Socra.) that his wife gaue him such an
answer: (I said.) By my faith Ischoma-

C. 11.

chus

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thus, yetel me a ioyly and a manly stomack of a woman. Pea (said he) ye shall hear me tel you other things yet, that wil sholve her good lusty hart, that when she had herd but once speak of it: straight way she did after me in it.

Socra. I pray you tel me that, for surely I haue moze pleasure a great deale, to learn the vertue of a woman alive: then if Zeuxsis the excellent Painter should shew me y picture & portrature of a fair woman. When (said Ischo.) when I had seen her vpon a time y she had painted her face with a certain Dintment, that she might seem whiter then she was, and with an other Dintment that she might seem redder then she was in very deed, and that she had a pair of hie shoves on her feet, to make her seem a taller woman then she was: I said vnto her. Tel me (good wife) whether would ye iudge me woorthyer to be beloued, if our goods and substaunce now beeing common one to an other, if I should sholve you that that I haue in very deed, & make nother moze of it noz lesse then it is in very deed, and keep nothing priuy from you: or if I wet about to deceine you, saying I had moze then I haue, and shewing you false money,

ney, Chaines of brasse in sted of Golde,
counterfait pꛛecious Stones, red in the
sted of Scarlet, false Purple in the sted
of pure and good. Then she answered
straight way. God forbid ye shuld be such
one. For if ye were such a one : I could
not finde in my hart to loue you.

I wil tel you wise, we be come togis
ther to the intent to haue pleasure of the
body one of an other, at the least men say
so. Whether the, seeing I must giue you
my body to vse with you, were I better
tobe beloued after your iudgement, if I
studied and went about to make my bo
dy seem the lustier, the stronger, the bet
ter coloured, the better cōplectioned, and
should noint my face with certain Dint
ments, and so shoue vnto you, and lye
with you, and giue you these Dintmets
to see and to handle, in the sted of my co
lour and of mine owne face? Forsooth
(said she) I should neuer haue moꛛe plea
sure in handling any Dintement in the
sted of your face, noꛛ delite moꛛe in thing
counterfaiet, then in your very eyes
and naturall face. Think likewise by
me good wise (said Ischomachus) that I
haue no moꛛe pleasure in Dintements,
then I haue in your owne naturall body

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and face. And likewise as god hath made
horses, to haue pleasure with Mares, bul
les with kine, Hammes with Ewes, so
likewise men do think that body moste
pleasant that is pure. And as for such wi
les, and deceits: they may peradventure
begile straungers, so that they shall ne
uer be espyed, but they that be dayly con
uersant together: they shall lightly per
ceiue if the one go about to deceiue the o
ther. For they wil be spyed, either when
they rise out of their bedde, before they
make them redy, or when they swete, or
when they weep, or when they wash and
bath them. Socrates. And I pray you (said
I) what an answer made she to it. Ischo.
What? (said I) by my faith she went ne
uer since about any such matters, but she
wed her self alway pure with as good
comlineesse as might be. And she asked
me whether I could giue her any coun
sail how she should be fairer in deed, and
not onely apper so. And then I gaue her
counsail, that she should not sit stil like a
flaue or bondman, but go about the house
like a mistres, and see how the works of
the house went forwarde, sometimes to
the weauing women, both to teach them
that she can do better then they: and also

to mark who doth better or worse. sometimes to looke vpon her that baketh the bread, sometimes to looke vpon her that keepeth the store house, to see her sette vp and mete that that she weaueth, sometimes to bestur her self, looking if euery thing should be set vp in his place. For I reconded, that this should be bothe a way to take heed to the house: and also should serue for a good walke.

Also (I said) it were a good exercise to wash, to boult, to bake, to shake keuerlets, bagings, tappessary ware, and to sett them vp again in their place. For I said if she did somewhat to exercise her self: she should haue the more lust to her meat, she should be the more helthy, and get better fauoured colour in very deed. And also the sight of the mistres being more clenlier and farre better apparailed, and setting her hand to work, & in a maner struing with her seruants who shall do moste, is a great comfort vnto them, that be vnder her, especially when it lyeth in them, either to do her pleasure in doing their work with a good wil: or to be compelled to do it against their willes.

But they that alway do stand stil like queens in their maiesty: they wil be only

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iudged of those women y be triumphant-
ly arayed, the which do deceiue them.

And now (said he) good Socrates be yet
sure she liueth euen as I haue taught her
and as I tel you. Socra. Then said I good
Ischomachus, me thinketh ye haue suf-
ficiently spoken touching the behauiour
of your wife, and of you, to the great
praise of you bothe, but now I pray you
tel me your owne deeds, that bothe ye
may reioyce in telling such things, the
which do get you so good a name. And
when I haue heard and lerned the wor-
kes & deeds of a good honest man: I may
giue you such thanks as ye deserue, and
according to my power. By my faith
(said Ischomachus) I wil be glad to
tel you all, what so euer I do to the in-
tent ye may correct me, if ye think I do
not wel in some thing. Socrates. Yea but
tel me howe could I correct you, seeing
that ye be come to this point, to be a good
honest man, specially when I am y man
that is taken for a fridler, that occuppeth
him self in nothing, but in measuring
of the aire. And that that is a very sore
The name rebuke, and a token of moste folly, I am
of pouertie. called a poore man. And I assure you,
that name would haue troubled me very
sore

foze, if I had not met the other day by chaunce one Nicias Horſe, and ſene much people that came after to beholde him, & heard very much talking of him. And invery deed I came to y^e horſe keeper and asked him, whether the horſe had much money or not. And he looked vpon me as though I had been mad, to ask him ſuch a pœuiſh Queſtion (and ſaid:) how ſhould a horſe haue any money?

And ſo I turned me euen back again, when I heard it was lawful for a poze horſe to be good, if he had a good free hart and ſtomack with him. And therfoze I pray you ſeeing it is likewiſe lawful for a poze man to be good: that ye wil tel me your maner of liuing to the vttermoſte point to the intent that when ye haue tolde me: I may indeuer my ſelf to learn it, and frō this day forwarde to begin to folow you and do after you.

For that may be called a very good day on the which a man beginneth to be good and vertuous, I knowe wel ye teſt with me good Socra, (ſaid Iſchomachus. But yet I wil tel you as farre forth as I can the whole courſe of my life, the which I purpoſe to folowe ſtil to the laſt day of my life. After that I had wel perceiued that

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that except a man knoweth what is to be
doen, and wil set and applye his minde
and diligence to performe the same: god
graunteth no man to doe wel. And vnto
them y be bothe wise and diligent: God
sendeth welth and good fortune. Where-
fore first of all I began to honoz and wor-
ship God, and to call vpon him with my
prayers, y he would vouchsafe to send me
the grace, that I might haue my helth,
strength of body, honoz in my Cittie, good
wil of my frænds, to return home again
safe from warfare, with the increase of
my riches and goods. Socrates. And
when I heard that: (I said) And care ye
so much to war rich, seeing that when ye
be rich ye haue the more trouble in sta-
nding how to order and keep your goods?

Yes marry (said Ischomachus) I
haue no small care of that y ye aske me.
For me thincketh it is a great pleasure
bothe to worship God honourably, and to
help my frænds if they be in need, and to
see that the Cittie be not deprived of the
ornaments of riches, as much as lyeth in
me. Socrates. By my faith that that you
say (good Ischoma.) is good and also very
honourable, and longing to a man of a
great power and substance, Ischoma. It

must

must needs be thus. For there be some men y^e which cannot liue, but they must be holpen of other men. And there be many again, that reckon it sufficient, if they can get that that is necessary for them.

But those that wil not onely order and gide their houses, but also haue so great abundaunce, that they do bothe hono^r to the Citty, and also helpe and ease their frends: why should not they be called and taken for men of profound wisdom, of great power and of stout stomack? Socrates. Surely there be many of vs (said I) that may wel praise such manner of men. But for Gods sake tel me euen from the place where ye began, how ye go about to maintain your health, and also the strength of your body, howe it may be lawfull to retorne honourably home again safe from the warre. For as touching the increacing of goods: we shall heer of it afterwarde sufficiently.

But me thincketh (said Ischomachus) that these things be linked together and come one after an other.

For when a man hath meat and drinke sufficiently, if he do labour well: he shall haue his helth the better and the longer. And he y^e is wel exercised in war, he shall
returne

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returne home safe again and with more honour. And he that is diligent and doth not cocker him self, nor giue him self to slouth & idlenes: he is the more like to increace his house, Socra. Forsooth Ischomachus. I graunt you all this euen hitherto, where ye say, that he that labour-eth, taketh pain, vseth diligēce, and exerciseth him self, cometh & rather to good. But what labour ye vse to maintain a good complection, and to get you strength and how also ye exercise your self for the war, and how ye study to get so much substance and goods that ye may bothe help your friends and make the Cittie more honourable and stronger by it, that wold I very fain heer. Merely good Socrates, (said Ischomachus) I rise in the morning out of my bed so early, & if I would speak with any man: I shall be sure to finde him yet within. And if I haue any thing to do in & Cittie: I go about it, and take it for a walke. And if I haue no matter of great importance to do within the Cittie: my page bringeth my oz se afoze into the fellos, and so I take my way to my ground for a walke, better peraduenture then if I did walke in the Galerpes and walking places of the Cittie. And when

When I come to my ground, and if my tenants be either setting of trees, or tilling or renewing the ground, or sowing, or carrying the frute: I beholde how euery thing is don, and cast in my minde how I might do it better. And afterwarde for the moste parte, I get me on horseback and ride as neer as I can, as though I were in war constrained to do the same wherfore I do not spare neither crooked waies, or any shrewd goings vp, no ditches, waters, hedges, nor trenches, taking heed for all that, as neer as can be possible: y in this doing, I do not maine my horse. And when I haue thus don: the Page leadeth the horse trotting home again, and carieth home with him into the Cittie, out of the contrey, that that we haue need of. And so then I get me home again, sometimes walking, & some time renning. When I wash my hands and so go to dinner (good Socra.) y which is ordained between bothe, so that I bide all the day neither void nor yet to full.

Socrates. By my trouth (good Ischomachus) ye do these things wonderous pleasantly. For in deed to vse and occupy at once all maner of things that be ordained for helth, for strength, for exercise
of

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warre, for study and conueiaunce how
to get goods, and all in one time, me thin
keth a meruailous thing. For ye do
shewe euident tokes, that ye apply your
minde wel and truely to all this. For we
see you commonly (thanked be God) for
the moste parte helthful, strong and lu
sty. Moreover we know that ye be called
one of the best horsemen, and one of the
richest men of the Cittie.

Ischo. And though I thus do, as ye have
heard: yet cannot I eschew detraction, ye
thought peradventure, that I would
haue said, I am therfore called a good ho
nest man. Socrates. And forsooth so I
was about to say (good Ischomachus) but
this I thought first to inquire of you whe
ther ye do study and set your minde how
to answer these detractours, and speak
in a cause, whether it be your owne or
an other mans, or to iudge it if need be.

Ischomachus. Think you that I do
not sufficiently my parte in this matter:
if I think by my good dedes to defend my
self, and do no wrong, and as much as I
may help and do plesure to many men:

And moreover, think ye that it is not
wel don to accuse suche men, that do
wrong bothe to priuate men, and also to
the

the Cittie, and that wil doo no man good.

Socrates. But yet if ye set your minds to such things, I pray you shewe it me.

Ischoma. Forsooth I neuer stint, but am alway exercising my self in Rhetoric and eloquence. For when I heare one of my seruants complain one of another or aunswere in his cause, I seek to knowe the trueth. Again, I either blame some man to my frends, or praise him, or els I go about to bring at one soe men of mine acquaintance, that be at variance, indeuouring my self to shew them, how it is moze for their profit to be frendes, then il willers and enemyes.

And befoze the high Rulers I vse both to commend and defend him that is oppressed by wrong and iniury, & befoze the Lords of the counsaile I accuse him, that I see promoted vnworthely, and I praise that that is don by counsaile and deliberation, and the contrary I discommend.

But I am now brought to this point, that either it behoueth me to suffer, or to punish. Socrates. Of whome I pray thee (Ischomachus?) for that doo not I yet knowe. Ischomac. Worry of my wife. Socra. But in what maner do ye strine in your quarrell? Ischo. When she hap-
peth

Strife
a wife.

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peeth to say trouth, it is very getlely don.
But when she lyeth and erreth in her
wordes (forsooth Socrates) I cannot re-
forme her. Socrates. May chaunce that
that is false: ye cannot make it true. But
paradventure ye would be gone Icho-
machus and I doo let you. Truly I
would be loth to tary you, if you please to
go hence. Ischoma. No in good faith good
Socrates I wil not go hence til the court
bzeke vp. Socrates. By my faith ye be
right circumspect, and take good heed that
ye lose not that honozable name, to bee
called a good honest man. For where par-
adventure ye haue many great busines-
ses and things to take heed to, that re-
quire great diligence: yet because ye pro-
mised those straungers to tary for them
heer, ye wil not deceiue them. Ichoma.
As for those my businesses that ye speke
of Socrates, I haue prouided for them
wel inough. For I haue in the feelds my
baylifs of husbandry, and my Deputies.
Socrates. But since we fall in this com-
munication, I pray you Ischomachus tel
me, when ye haue need of a good Bayly:
doo ye inquire whether there be any that
can doo it wel, and so finde the meane to
haue him: likewise when he haue need
of

of a Carpenter, when ye knowe where
is one that can good skil therof, ye wil de-
sire to haue him, or els do you make your
Baylifs and deputies your self, and teach
them to do it: By my faith I indeuer me
to teach and instrust them my self. For
he that should be sufficient to do those
things for me in mine absence, that he is
put to: what needeth he to knowe any
thing but that that I do my self? For if I
be sufficient to set men a work and com-
maund them what they shall do: I trowe
I am able to teach an other man that I
can do my self. Socra.. When he that is a
Baylif of husbandry must owe you good
wil and fauour, and also to all yours, if he
beeing present, shalbe sufficient in your ab-
sence. For without loue and good wil:
what good can a bayly do, if he be neuer
so expert and cunning?

By my faith (said Ischoma.) neuer a
whit, but as for me, the first thing that e-
uer I do, I go about to teach him to loue
me and mine, and to loue my goods. And
I pray you for Gods sake tel me, how do
ye teach him to loue you and yours, who
soeuer he be that ye do this benifit vnto?

By my faith (said he) by gentle and
liberall dealing, when God sendeth me
plenty

How to pre-
pare a Bay-
lif of hus-
bandry.

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plenty of any maner of thing.

Socrates. This ye meane I trowe,
that they the which be eased and holp by
your goods or money, do loue you and de-
sire that ye may do wel. Surely good So-
crates (said he) that is the best instrument
that can be, to allure and get a mannes
good wil withall. Socra. And when he be-
reth you good wil (good Ischomachus) is
he therfore sufficient to be a Baylis? For
we may see, that all men loue them sel-
ues, and yet through sluggishnes they be
negligent to do those things, the which
for the moste parte they couet right much
to haue, as goods. Ischomachus.

Yea but when I would make such men
as loue me, my Baylis and overseers
of my busines: I instruct & monish them
before, how they should ouer see euery
thing diligently. Socrates. Can ye bring
that to passe? Forsooth me thinketh it is
vnlikely that any man could be taught
to guide an other mans busines a right.
Ischo. In very deed it is impossible (good
Socrates) to instruct & teach euery man
diligently to do it. So. And who be they
that ye thinck meet to be taught and in-
structed? For that I desire very greatly
to knowe. Ischo. First of all, they that can
not

not refrain them selues from Drunken-
nesse, are excluded from this care. For
Drunkennesse bringeth in with it forget-
fulnesse of all manner of things y a man
should do. Socra. Whether then is it im-
possible, but onely in them that can not
refrain them from Drunkennesse, to make
them diligent, or be their any other bside?
Yes mary (said Ischomachus) and they
also that cannot refrain the selues from
sleep. So. Be there any mo beside those?

We thinketh (said Ischomachus) that
they, the which do set their mindes sore
to the pleasure of the flesh, that it is impos-
sible to teach them to haue more minde
to any thing then to that. For they can
finde neither hope nor study more pleas-
ant to them: then of their louers.

And when they haue any thing to do,
it is hard to imagin a sorer punishment
then that is to them, to be kept from them
they be in loue with. Wherefore I let
such manner of men go, nor neuer teach
them to be more diligent. Socrates. Yea
but they that do set their mindes sore to
lucre, be not they apt to be taught that di-
ligence the whiche should be vsed and oc-
cupied in your ground?

Ischo. Yes mary they, there can none be

ff. y.

sooner

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sooner brought to this diligence. For ye
 need no more but only to shew them that
 diligence is very profitable. Wherefore
 if I chauce to haue such one: I commend
 him much. Socrates. And as for other
 men, the whiche do refrain them from
 such things as ye do commaund, and haue
 a meety good minde towarde lucre, how
 do ye teach them to be as diligent as ye
 would haue them? Ischomachus. Vary
 very wel (good Socra.) For when I see
 them diligent: I do bothe praise and re-
 warde them. And again when I see them
 negligent and rechelesse: I bothe do and
 say all that euer I can to anger and bere
 them with. Socra. Psea but Ischoma.
 sauing your tale, that is of them that be
 all redy instructed to be diligent. Tel me
 this, touching the instruction of them,
 whether it be possible for a man, that is
 naturally negligent, to make other dili-
 gent. Ischomachus. No by my faith, no
 more then he that hath no skil in Musick
 can make other men Musiciā. For it is
 hard for a Scholer to learne that thing
 wel, that his maister teacheth il. And it
 is hard for a Seruant to vse any diligēce,
 when his maister giueth him erample
 of negligence. And shortly to speak and
 in

in generall, I doe not remember that euer I heard that any il maister had any good seruant. Wary this haue I seen, that a good diligent maister by his chastising

Diligent
maisters
make good
seruants.

of dul headed seruants, hath lightly instructed them. But he that wil go about to make ather diligent in their work, he mooste specially ought to be a prouident and a ware man, and ouer see and mark their works. And when there is any thing wel and diligently don: he must con him great thank that did it, and he must not stick to punish him sharply (according as he deserueth) that is negligent in his businesse. And forsooth mee thinketh to this purpose it is a right goodly answer that the Percian made. For when the king of Percia asked him (riding vpon a right fair horse) what thing did sonest make an horse fat, he said his maisters eyes. Some thinck likewise (good Socrates) by all other things, that the maisters eye mooste specially maketh them to be in far better plite. Socrates.

But when ye haue tolde & shewed him very wel and with great instance, that hee must take heed to suche thinges, as ye wil haue him, and that he is very diligent, is he then meet to be your Wayly

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or Steward, or els must he learne some
what beside to make him fit for that pur-
pose? Ischomachus. No I wis man. For
it behooueth him yet to learne, what he
must doo, and when, and how he shall or-
der euery thing. For els what auaieth
a Balif or a Steward more without this
then a Phisician, the which night and day
early and late taketh heed to a sick man,
and yet he woteth not what is profitable
for the same patient.

Socrates. And when he knoweth what
is to be doon, shall he need any thing els,
or shall he then be a perfect Baylif or Ste-
ward? Ischomachus. He thinketh that
he should learne also to rule the workmē.
Socrates. And doo ye teach your Baylif
or Steward to be able to rule? I go a-
bout it at last (said Ischomachus.)

Socrates. And I pray you for Gods sake,
how doo you teach men to haue the sciēce
to rule and commaund? Ischoma. Very
easily (good Socrates) in somuch that I
thinck ye shall laugh at it, when ye hear
it. Socrates. Forsooth good Ischo. (said I)
it is no matter to laugh at, but he deser-
ueth & ought rather to be highly lauded,
that hath y^e wit to teach that. For he that
can teach men how to rule: he can also
make

make them maisters, and hee that can
make the maisters: can make the prince
like and able to be kings. Ischo. Surely
all maner of beasts (good Socrates) doe
learne to obey by the reason of these two
things, that is to say, when they do strue
and wil not be obediēt: they be punished,
and when they doe quickly that y a man
biddeth them: they be cherished and well
intreated. Coltes and yung horses learne
to obey their breakers and tamers, for
when they doe obey them: they haue som
what doon to them for it, that is to their
pleasure and ease. But when they will
not obey: they beat and handle them ve
ry sore and roughly for it, vntil the time
they serue y breaker at his wil. And yug
Spaniels likewise, the whiche be worse
then men a grete dele (for lack of reason
and for lack of speech) yet they learne to
run about, to fetch or cary, to go into the
water after the same maner. For when
they obey: they haue somewhat giuen
them that they haue need of, and when
they wil not, nor care not for it: they be
punished. But as for men they may be
wel perswaded and brought to obediēce,
if a man wil shewe them how it shall be
for their profit, if they doe obey.ouer
thelesse

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thelesse vnto bondmen and vile persons,
that way that is vsed and occupied to-
ward beasts, wil very wel induce them
for to learne to obey. For if ye do some-
what for their bely, and make them fare
wel, ye shall get very much down of them.
But iolly stomacks and noble natures:
be moſte moued and stirred with praise.

For there be some natures, that do de-
ſire as much laud and praise: as other do
meat and drink. And whē I haue taught
him, that I wil make my Baylif or my
Steward ſuch things the whiche when
I do them my ſelf, me thincketh I ſhall
make men more obedient vnto me: I do
ioine this vnto it beſide. For as tou-
ching hoſen and ſhoes and other raimēt,
the which I muſt giue my labourers: I
make them not alike. For there be ſome
better and ſome worſe, to the intent that
the beſt workman may haue þ prehem-
nence to haue the better, and the worſt
may be giuen to the worſt. For me thin-
keth it greueth good Seruants very ſore
when they ſee that the work that they
haue don, and how thoſe haue euen as
much as they, that will not labour nor
take pain, when it becometh to do it.

Wherefore neither I my ſelf wil not
ſuffer

suffer, that they that be worst, and they that be best, should be serued all a like.

And when I see that my Bailifs and deputies doe giue the mosse and the best, to them that doe best: I doe praise him for it.

But & I see him prefer any man before other, because of his flattrig, or for some other pœuish cause: I doe not suffer it so to passe, but I blame and rebuke him greatly therfore, and I go about to teach him also, that that the whiche he dooth is not for his profit nother. Socrates. And when he is sufficient thus to rule and guide, (good Ischomachus) so that he can make them to obey him, doe ye think that Waylisperfet on euery side? or hath he need of any other thing els? Yes marry (said Ischomachus) for it behoueth him to keep his hands clæne from his maisters goods, and beware that he stele nothing therof. For if he that hath the frutes in his hands, would be so bolde to conuey so much out of the way, that that which remaineth were not sufficient to maintain the work and finde the Labourers: what profit should we haue by the Waylisship, and by his diligence? Socrates.

And doe you in deed take vpon you to teache them that Justice and rightfulness

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nes? Yes mary (saide Ischomachus) but I finde that euery man dooth not obey and folowe this teaching and instruction of mine. Neuerthelesse I take heer a pece of Dracons lawes, and heer a pece of Solons, and so indeuer my self to bring my Seruants to folowe Justice. For me thinketh that these men haue made many lawes to teach men iustice. For they haue witten, that he must be punished that stealeth, and he that robbeth must be put in prison and put to death. Wherefore it may be cleerly seen, that they haue witten those things to the intent that they, the whiche doo get any goods foule and shamefully, contrary to reason and equitie: should haue no vantage nor any profit by it. And when I haue this don: I bring in beside some lawes of the king of Percia, to make my Seruants deale rightfully in that they be put to.

Percians
lawes.

For as touching Dracons and Solons lawes, they do no moze but punish them that doo amisse, but the King of Percies lawes doo not onely punish them that do wrong and vniustly: but also they doo them good that be rightfull and deale iustly. Whereby it appeereth, that many, the which be very couetous, and care not
what

What they do, so that they may winne,
 when they see that they the which bee
 rightfull and good, war richer then they
 the which do other men wrong: they
 continue and prosper wel in this that they
 do no man wrong. And when I per-
 ceive that any of them, unto the whiche
 I have been good and shewed pleasure un-
 to them, wil not leave but go about still
 to do wrong and deale uniuersally: then
 when I perceive that he is past all reme-
 dy, I put him out of his rowme and will
 let him occupy it no more. But when
 I perceive that any of them setteth his
 minde and courage to be good, a iust and
 a true seruaunt, and dooth it not so much
 because they thinck to haue some vau-
 tage by it: but for the desire that they
 haue to please me and to be praised of me,
 though they be bondmen, I vse them as
 free men, & for their ioly free hart, I do not
 onely promote them in goods and riches:
 but also praise and commend them, as
 good and honest men. For me thinketh
 that an honest man that is desirous of
 honour: dooth differ in this point from a
 couetous man, that for praise and honour
 will take pain and put him self in ieo-
 perdie when it is needful: and yet keep
 him

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him self cleane from foule lucre.

And thus when we haue once ingendred and fastned this affection in a man, that he oweth you good wil, and beareth you good loue and fauour, & that ye haue brought him to this point, that he wil apply his minde and diligence to do euen as ye would your self, and beside that ye haue gotten him the science, how euery work that is don shalbe most profitable, and made him also sufficient and able to rule, and that he wil beside this bring and shewe you the frutes of the ground none otherwise then ye would to your self, whether needeth he any thing els or not: I wil speak no more, for me thinketh, that suche a man should be a very good and profitable Steward & Deputie. Socra. But I pray you (good Ischoma) do not leaue behinde that parte, whiche we haue so lightly run ouer. And what is that (said Ischomachus.) Socrates. Marry ye said that the greetest point of all was to lerne how euery thing should be don, to the end that profit therby should rise vnto vs, for otherwise (ye said) that diligence could auail nothing, except a man knew what and how to do. Ischoma. Do ye bid me to teach you the science of

of husbandry? Forsooth it is it (said I) that maketh them rich, that can wel occupy it, and they that cannot: though they take neuer so much pain, they liue wretchedly. Ischomachus. Now then first of all ye shall hear how gentle a sciēce it is. For seeing it is moste profitable and pleasant to occupy, moste goodlyest, best beloved of God and of men, and beside that moste easy to learne: how should it not be a gentle sciēce? For we call all these beastes gentle, the whiche be goodly, great, and profitable, and be not fierse but tame among men. Socra. But me thincketh (good Ischomachus.) That I haue very wel perceiued, that where ye said, how a man must teach a Steward and a Deputie, and that ye taught him to owe you good loue and good wil, and likewise, that ye went about to make him diligent, able to rule, and also rightfull, but where ye said, that he whiche wil be diligent in deed in husbandry, must learne what is to be don, how and in what season: me thincketh wee haue ouer passed it somewhat to quickly and to negligently.

Likewise as if ye said, that he, the which wil write that that a mā speaketh and read that that is written: must know
his

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his letters. For he y^e did hear this, hath heard nothing els but that that he must learne to knowe his letters. But when he perceiueth that: he is neuer the nêrer to knowe what letters do meane. And now likewise I beleue very wel, that he the which wil vse diligēce in husbandry: must learne to knowe wel husbandry, but though I beleue and know that wel, yet am I neuer the wiser how to occupy husbandry. And if I were euen now determined to fall to husbandry, I wold think I were like a Physicion, the which goeth about and looketh vpon sick men, yet can he not tel what is good for them.

And therfore to the end I be not such a one: teach me the very point and cast of husbandry. Forsooth good Socra. (said he) it is not by this, as it is by other crafts and sciēces: that he which lerneth them, must be a long time about thē, & bestowe much pain and labour in them, ere he can do any thing to get his liuing by.

Husbandry is nothing so hard to lerne, for ye shall learne it euen anon looking vpon the labourers, and partely by hearing speak of it, so that if ye wil ye may teach it vnto other. And truely other Artificers and crafts men do hide and keep priuy

priuy to them self the best points of: their
 sciences, the good husband men: he that
 setteth trees best, he wil haue very great
 pleasure if any man beholde him, and he
 that soweth after the same manner. And
 if ye aske him of any thing that is wel
 wrought: I am sure he wil neuer keep
 from you how he did it. And so (good
 Socrates) husbandry teacheth them that
 be cōuersant in it to be of gentle maners
 and disposition. Socrates. Forsooth this
 is a good beginning, and now I haue
 heard you tel this much: it is impossible
 to stop me from inquiring of you further
 therof. And therfore seeing ye say it is a
 thing so easy to lerne: doe the rather shew
 it me. For it is no shame to you to teach
 that that is easy: but it is rather a great
 shame to mee if I can it not, specially
 when it is so profitable. And therfore I
 wil shew vnto you first of all (said Iso-
 machus) that y^e which is y^e diffusist point
 of all husbandry (as they say which dis-
 pute of it moste exactly in words, and in
 deed occupy it neuer a whit) is nothing
 hard at all. For they say that he that wil
 be a good husband man: must first knowe
 the nature of the ground.

Socrates. In deed they seem to say wel.

For

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Knowledge
of good
ground.

For he that doth not knowe what the ground wil bring forth: I trowe he can not knowe nother what seed he shal sow, nor what trees is best to set. I cho. And therfore a man may knowe by an other mans ground what it wil bring forth, and what it wil not: when he seeth bothe the frutes and also the trees. And when he knoweth it once: it is not for his profit to strue against God and nature.

For if a man doth either sowe or set that that he hath need of, he is neuer the neerer to haue that that is necessary for him: except the ground doe in a maner delight and take pleasure bothe to bring it forth and to nurish it. But if he cannot knowe the goodnes and fertilitie of the ground by reason of the idleness and negligence of them that haue it in hand: he shall oftentimes better knowe it by some ground y is not far from it, then of y neighbour that dwelleth by it. And although the ground be vntilled and vnlaboured, yet it sheweth his owne nature. For that ground that beareth good wilde frutes and weeds: wil bring forth (and if it be taken heed to and wel tilled) other good frutes and herbes as wel as the. So that they that be not all of the best seen in husbandry

bandy can wel discern the nature of the ground. Socrates. Forsooth good Ischomachus, I may be bolde to bide by this, that a man needeth not to abstain from husbandry, for feare lest he knowe not the nature of the ground. For I doe remember, that Fishers which be alwaies occupied in the Sea, the which come not to beholde the ground how it is, nor walke not fair and softly, but run euen through it, when they see the frutes on the ground: they wil not stick to shew their oppinion of the ground, which is good and whiche is bad, and praise this and dispraise that.

And I see that they wil be communing often times with men that can very good skil in husbandry, and shewe them very many things touching a good ground.

Ischomachus. Where then wil yee haue me to begin (good Socra.) to declare husbandry vnto you? lest I reherse some what that ye knowe all redy, for I perceiue ye be right expert therein.

Socrates. This me thinketh bothe profitable and a very great pleasure to learn and also it belongeth specially to a Philosopher to knowe, how I might if I would, by tilling & labouring the ground, haue very much plentie of Barly, Rye, whete,

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and other cozne.

Ischomachus. This I trowe ye know
wel inough, that fallowing and stirring
of the ground, helpeth very much to the
sowing. Socrates. Forsooth so I doe. Ischo-
machus. And what if we should begin to
sallow and plowe the ground in winter?

Socrates. That were nought. For then
the earth should be all slimy. Ischo. And
what think ye in sommer? Socra. Then
it would be to hard to plowe it. Ischoma-
chu. Wel then we must needs begin in
the spring of the year. Socrates. Yea ma-
ry, for then it is mosste likely, that the
ground openeth and spreadeth his owne
strength and vertue about, when it is sa-
lowed and tilled in that time. Ischoma-
chus. Yea and beside that (good Socrates)
the yung weeds turned vp side down at
that time, be as good to the ground as a-
ny dunging, and they be not yet come to
that strength that the seed of them cast vp
side down can grow vp again. And I
trowe ye knowe this wel inough, that if
the fallowing and the tilling of the ground
should doe good: the ground must be cleen
kept and deliuered from weeds, and wel
faoueredly heated and warmed of the
Sun. Socrates. We thinke in very deed
it

it should be so. Ischo. And doe ye thinke,
that that can bee better brought to passe
by any other mene then if the ground be
often times stirred in the Summer? so-
crates. I knowe very wel, that the weeds
can neuer better wither away and dye
vp, nor the ground be better heted through
the heat of the Sun: then if the ground be
ploughed and stirred in the midst of
Summer, and in the midst of the day.

And if any man doe followe or digge the
ground with his owne hands, is it not
cleer enough, that he also must separte
assunder the weeds from the ground, and
cast the weeds abroad, that they may dye
vp, and turn vp side down, and stirre the
ground, that the sowernesse and the raw
waterishnesse of it may be warmed and
wel dyed vp? Ischomachus. When you
see wel (good socrates) how we be bothe
in one opinion, touching following and
stirring of the ground. socra. So me thin-
keth, and touching sowing, haue ye any
other knowledge or opinion, but that is
the season to sowe, the which bothe men
of olde antiquitie, approving it by expe-
rience, and all they that be now, taking
it of them, doe iudge it best of all: For
when the summer is once past, and Sep-

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tember commeth in, all men that be in the worlde doo look vpon almightie God, that when it shalbe his pleasure to send some rain, and make the ground wete and moystie, that they may fall to sowing euen as he commaundeth it. Socra. And forsooth (good Ischomachus) all the men in the worlde haue determined by one assent that they wil not sowe when the ground is dry. And it is cleer to euery man, that they take great losses and damages, that wil go about to some afore God biddeth them. Ischomachus. Then in these things all men doo agree. Socra. For in that y God teacheth, it foloweth that euery man agreeth in it. As for a similitude, euery mā thinketh best to were good furred & wel lined gownes in winter, (if he be able) and also to make good fires (if he haue wood. Ischomachus. Yea but there be many the whiche doo vary in this, touching sowing, whether it be best to sowe in the beginning, in the midst, or at the latter end. Socrates. And God dooth not send euery yee of one like temperatnes of wether. For sometimes it is best to sowe in the beginning, sometimes in the midst and sometimes at the latter end, Ischomachus. But what think you

you best (gentle socrates) when so euer a man hath chose his sowing time, or euer more in this time, or now in this & now in y, whether is it best to sowe much seed or little? So. He thinketh best of all (good Ischomachus) to distribute the seed, wel, ful, and truely. For I suppose it is a great deale better, to take coyne inough euer more, then sometimes to much and some times to little.

And in this point also good socrates (said he) you being the learner, do agree with me the teacher, and you haue shewed your oppinion before me. socrates. But what of that (said I) for in the casting of the seede there is much cunning. Ischomachus. In any case (good socrates) let vs look vpon that. For yee knowe wel it must be cast with a mans hand. socrates. Forsooth I haue sen it don so. Ischomachus, But some can cast it euen, and some cannot. socrates. Wel then it lacketh nothing els but to exercise the hand, as Harpers and Luters do, that it may folowe the minde.

Ischomachus. It is very wel said. But what if the ground be thinner or grosser? socrates. What meane you by that? Do you not take the thinner for the wea-

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ker, and the grosser for the stronger?
Ischomachus. That same meane I. so-
crates. And this would I faine knowe of
you, whether you wil giue as much seed
to the one as to the other, or els which of
them wil ye giue moze vnto?

Ischomachus. In wine that is strong,
me thincketh it behoueth to put y more
water, and the mā that is stronger must
beare the greater burthen. If therbe any
thing to be caried, and some men are fed
and nurished with skelender fare, & that
same heerin must be obserued. socrates.

Thinck you not that the ground wax-
eth stronger, if a man doe put moze frute
in it, likewise as Oxen and Horses doe
wax stronger with cariage? that woulde
I desire you to teach me. When Ischo-
machus heard that: he said. What so-
crates, ye iest with me. But yet (said he)
take this for a very suretie, that when a
man hath sown any seed in the ground,
look when the ground hath mooste com-
fozt of the aire, with wete and moistnes,
if the corne be green newly risen out of
the Earth, if he stir and turn it in again:
it is as if it were sustenance to y ground,
and getteth as much strength by it, as if
it had been dunged.

But

But if ye suffer the ground continual-
ly to bring forth frute of the seed: it is
hard for a weak ground, to bring forth
much frute stil, likewise as it is hard for
a weake Sow to giue suck and sustenance
to many Pigges, and keep them fat and
in good plite when they ware great.

Socra. Ye say (good Ischomachus) that
ye must sow lesse seed on a weaker ground.
Ischomachus. So I doe in deed (good So-
crates) and ye also did graunt it vnto me
a little afore, when ye said y^e ye thought,
that the weakest should be least charged.
Socrates. But for what reason (good Is-
choma doe ye make ditches in the cozne
feelds? Ischoma. We wot wel that in the
winter are many showers. So. What
therof? Ischoma. Many therof channce
many hurts, for a great parte of y^e feeld is
surrounded with water, & the cozne coue-
red in mud, & the roots of much of y^e cozne
are woene and washed away with y^e wa-
ter, and further oftentimes by reason of
the grrat abundaunce of water there com-
meth much weeds and other harlotrie,
that suppresseth & destroyeth the cozne.
so. It is like inough, that all this should
be. Ischoma. And think ye then, that
the cozne beeing in that taking, hath not

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need to be holpen? Socrates. Yes marry.
Ischomachus. Then if the corne be coue
red with mud, what shall we do to help
it. Socrates. Mary ease the ground, and
make it lighter. Ischoma. But what if
the roots be waxed thin and almost worn
away? Socrates. Then ye must cast to
it more Earth, that it may take root and
growe again. Ischomachus. But what
if the mees and other harlotrye suck vp
the moisture from the corne, like as the
drone Bees, the which beeing them sel
ues vnprofitable, do rob away and eat
vp the bees vittailles, y they had set vp for
to work with? Socrates. Mary the weeds
and harlotrye must be pluckt and cut a
way, likewise as the drone bees are boi
ded out of the Hives. Ischoma, Thinck
you then that we do not make the diches
and sloughs in the feeldes for a good cause?

Socrates. Forsooth so it is, but I thinck
now in my minde (good Ischomachus)
what a thing it is to bring in similitudes
and liknesses. For ye haue moued mee
more a great deale, and made me more
displeased against these weeds, when ye
spake of the drone Bees: then when you
spake of the weeds them selues. But now
after this (said I) Haruest season will
come

come, wherfore I pray you tel me, if you
haue any thing to teach me in this mat-
ter. Ischomachus So I wil if ye do not
shew your self, that ye knowe it as well
as I. This once ye know that corne must
alway be reaped. Socra. What els? Ischo-
machus. Whether then must ye stand
to reap it with the winde or against the
winde? Socrat. Not against the winde,
for it would be a great pain, (as I think)
bothe for the eyes and also for the hands,
to reap against the eares blowen down
with the winde. Ischo. And how wil ye
cut it, at y very tops: or euen by y ground?
socrates. If the stalke be short, I wil cut
it aloft, that there may be straw inough.
But if it be very hye: I think better to
cut it in the middle to th'entent that nei-
ther the threslers nor the fanners, shall
take more pain in vain thē needeth, and
that that remaineth: I think if it be bur-
ned, it wil do the ground very much good,
and if it be laid with the dung: it wil fill
and increace it. Ischomachus. Do ye see
now (freend socrates) how ye be taken
in the very deed doing, that ye knowe as
wel as I, what longeth to reaping? so-
crates. In faith I am a frayd, lest it be so
in deed. And now will I see likewise

To reap
corne.

To thresch
whether corne.

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Whether I can thresh or not. Ischomachus. This ye knowe wel, that horses doe thresh corne. Socrates. Why should I not, and not onely horses: but also Moyles and Dren likewise?

Ischoma. But how can these beasts stamp wel and thresh the corne even as they should (good Socrates?) Socrates. It is clær, that it is by the reason of them, which haue the charge of the threshing. For they doe euer more turn and stir and put vnder their feet that that is vntreshed, and so they must needs make it even, and make an end of it as quickly as may be. Ischomachus. Then as for this busines, ye knowe it as wel as I.

Socrates. Now after this (good Ischomachus) let vs cleanse the corne and winnow it. Ischomachus. Tel me then (good Socrates) doe ye knowe this, that if ye begin to winnow it in that parte of y winnowing place, where y winde is against you, that the chaf wil be scattered abrode thzough all the winnowing place? Socrates. It must needs? Ischo. When it must needs as wel fall vpon the corne. Socra. Merely it is no small point to make the chaffe to go beyond the corne in a boyde rowme of the winnowing place. But if a
man

man begin to winnow vnder the winde,
or a side half of it, then it is cleer, that all
the chaffe, wil void to the place that is or
dained for it. Ischo. But when ye haue
clensed the corne euen to the middle of
the winnowing place, whether than, the
corne beeing thus scattered abroad, wil
ye winnow the remnaunt: or wil ye put
first together on a hepe, as narrowly as
can be, all that euer is cleene: socra. For
sooth I will first put together on a hepe
all that is cleene, lest peraduenture the
chaffe be caried about the winnowing
place, wherby I should be faine to winnow
twise one thing. Ischomach. Now then
(gentle socrates) ye may teach an other
man, if ye wil, how he shall sonest get
his corne clensed. socrates. In good faith
I had almoste forgot, that I could all this
a great while ago. And now I cast in my
minde whether I haue forgotten my self
that I can play on the Harp, play vpon
Records, paint and carue, and other sci
ences. For there was neuer man, that
taught me these, no more then to be an
husband man. And I see aswel other men
work in their sciences: as husbandmen
men labour y ground. Ischo. And did not
I tel you but a little afore, y this science
of

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Setting
of trees.

of husbandry is wondrous pleasant and very easy to learne. socra. I knowe very wel (good Ischomachus) that I vnder stood and could all maner of things, that do long to sowing, but I haue forgotten my self, that I could them. But the setting of trees (said I) is that any point of husbandry? Ischomachus. Yes mary. Socrates. How happeneth then, that I knew wel all such things as long to earring and sowing, and am ignorant in that that longeth to planting of trees? Ischomachus. Be ye ignorant in deed? socra. I must needs be, seeing I knowe not in what ground a man should set a tree, nor how deep, nor of what length nor what breadth it be set in, nor when it is in the ground, howe it shall best growe and come vp.

Ischoma. Well then learne that that ye knowe not. I am sure ye haue seen, what pits they make for trees that do set them? socra. That I haue very many times. Ischomachus. And did ye euer see any of them deeper then three foot? socra. No mary I, nor yet deeper then two foot and a halfe. Ischo. And as for the bread did you euer se any broader then three foot? socra. Forsooth and God, I neuer sawe any

of householde. Fol. 55.

any past two foot and a half brode. Ischomach. Now answer me this again. Did ye euer see any of lesse altitude then two foot? So. In very deed I neuer sawe any of lesse altitude then y. foot & a half.

For if the plats were but shalow set: they would soon be withed vp. Ischo. The it is apparant inough to you (good So.) that they dig the pits to set in trees, no deeper then y. foot and a half, no no broder then y. foot & a half. So. It must needs be so, seeing it is so cleer. Ischo. But touching the ground, doe ye know which is dry & which is wete, if ye see it? Socrates. We thinketh the ground that lyeth about Licabectus, or any other that is like vnto it, is drye ground. And that is called a wete ground the which lyeth about Phalericus, ful of marshes all about, and any other like vnto it. Ischomachus. Whether then, wil ye dig vp a deep pitte to set in trees in the dry ground: or in the wete?

Socrates. In the dry ground verely. For if ye should make a deep pit in the wete ground: ye should finde water, and then ye could not set it in the water. Ischoma.

We thincketh ye say very well. And when the pits be digged vp: you knowe what trees be meet for bothe grounds?

socrates

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socra. Very wel. Ischo. And if ye would that y tree, which ye doe set, should growe and come vp wel fauouredly, whether think ye it wil better spring and ware mightie and strong if ye set vnderneath Earth that hath been laboured and occupied afore: or els such as hath been alway vnoccupied? socra. It is clær inough said I, that it wil growe & come vp better by the reason of the Earth occupied, then of the ground vnoccupied. Ischo. The there must some earth be put vnderneath. soc. Why should it not? Ischo. But whether think ye, that the vinebranch, the which ye set will gether roots better, if ye set it straight vp: right: or if ye set it crooked vnder the ground, so that it be like this Cræk letter Y, turned vp side down?

socrates. Nay even so. For then there shall be the more roots in the Earth, wher by the plant shall stand the faster, and so many the more branches shall spring vp. Ischomachus. Wel then in this matter we haue bothe one oppinion. But whether wil ye no more but cast the earth to the plant that ye set: or els wil ye tread and ram it hard down? socrates. Forsooth I wil tread and stamp it hard to, or els it were ieoperdy lest the rain would lightly

ly perce in and so rot and mar the roots,
or els the Sun dzying the Earth away
from the roots of the plant, should lose
and vnfasten it, and so kil it.

Ischo. Well then (good Socra) we be both
of one oppinion touching setting of vines.

Socrates. And shall I set a fig tree after
the same maner? Ichoma. Yes I trowe,
and all other trees likewise. For if ye can
set vines wel: what other setting is there
but h ye may take it vpon you likewise?

Socrates. But how should we set Oliue
trees? (good Ischoma) I pray you proue a
foze any thing, whether I can any skill
therin. Ischo. Ye see how there is a good
deep pit digged for an Oliue tree. I wot
wel ye could not choose but see it, seeing
they be digged euen by the hygh waies
side. Also ye see how the very stocks of the
Oliues be set in the setting place.

And farther ye see how there is clay laid
vpon the tops of them. And how of all
trees that be planted, there are none coue
red aboue: but onely the same. Socrates.
All this I see wel. Ischoma. And when
ye see it, what should be the let that you
should not know it, ercept peraduenture
ye can not tel how to clappe a shell fast to
the clay that is set on the top therof?

socrates.

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Socrates. By my faith of all this that ye haue spoken, there is nothing but I knowe it. And now I cast in my minde again, what is the cause, that when you asked me, but a little afoze in generall, whether I could set trees? I said no. For me thought I could not tel how a manne should set trees. But after ye began to inquire of me euery thing by it self: I answered you according to your minde, and to your owne oppinion, the which is called the moste perfet husband man, that is now at this day alive.

Is not my chaunce good, Ischomachus (said I) asking a maner of teaching? For I haue learned and can wel now euery thing by it self, what so euer ye haue demanded of me. For ye lead me by such things as I am skilled in and vnderstand: vnto such things as I perceiued not, and so ye perswade and make mee beleeue: that I knowe them as wel as the other.

Ischomachus. Wel, think ye that if I asked you after the same manner, touching Silver and Golde, whiche is good and which is bad, that I could perswade you that ye be a good finer of Golde and Silver? And again, I could not perswade you, if I asked you neuer so much that ye
can

can play vpon Records, or that ye can paint, or do any such things.

Socrates. Paraduventure yes. For ye haue perswaded me, that I haue wel the science of husbandry: and yet I knowe wel that there was neuer any body that taught me that science. Ischomachus.

It is not so (good Socrates) for I haue tolde you a pretty while ago, that husbandry is so pleasaunt and so familiar a science that they the which do either see it, or hear tel of it, be euen by and by well learned in it. And also it sheweth many things it self for a man to learne how to order it best. For euen at the first the Vine the which creeperth vpon the trees, (if there be any neer hand) sheweth that it would be holpen vp and sustained.

And when it spreadeth abroad his leaues and bzaunches (the Grapes being yet but very tender) it sheweth that in that season it would haue shadowe made there vnto it, where as the heat of the Sun lyeth sore vpon it. And when it is time for the Grapes to mar ripe & sweet, the which is caused onely by heate of the Sun: it letteth the leaues fall to teach the husbandman, that it would be lightned and eased, that the frute may the bet-

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ter war ripe. And when that by the reason it hath brought forth much frute and some are ripe and some not: it sheweth, that those clusters that bee ripe must be gathered, like as on fig trees they must be taken down, that be ripe and redy to be gathered. Socrates. How can this be (good Ischomachus) if husbandry be so easy to learne, and euery man knoweth what is to be done as wel one as an other: that they haue not a liuing by it al alike? For some haue great plentie & liue welthely, and other some haue scantl much as they need, and be in det to other men. Ischomachus. May I wil tel you (good Socra.) it is nother the knowledge nor lack of knoweledge of husband men, that maketh some of them rich and some poore.

For ye shall not lightly hear such a tale go about, that suche a mans house is vnder down because he had not sowed euen: or because that he hath not wel set or planted his trees: or because hee knewe not what ground was good for vines, he hath set his in a naughtie ground: or because he knew not that it was good to followe the ground before he did sowe it: or because hee knew not that it was good to dung

of household. Fol. 58,

dung it . But this ye may hear often times very wel. This man getteth no crop on his ground this yeer: for he hath made no prouision to get it sowed, or to get it dunged. And again, this man getteth no wine: for he neither careth to plant any vines in his ground, nor seeth any thing to those that be al redy plated, to make them bying forth some frute. This man hath no oile. This man hath no figges: for he wil take no pain nor apply his minde to haue any.

These be the causes (good Socrates) that make one husband man to differ from an other, and to be also vnlike in substance and in riches, a great deale more, then if any of them seemed to be experter in his works and businesses. And of the Capitains of war likewise there be many, the which haue equally good wit and a very good sight in such things as doe long to war and yet there be some of them better, and some worse, & that is through the diuersitie of taking heed and of diligence. For such things as Capitains doe knowe, and also the moste parte of them that were neuer in that dignitie, some captains doe them & some not. As thus, all they know that it is better for them, that shall leade

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an armie through their enemyes land to march forward in good order and aray, that they may be alway redy to fight, if need be. And yet some of them that know this very wel, do it: and some do not.

Also all they knowe that it is best to keep watches and scoutwatches bothe by night and by day. And yet some of them see wel to, that it be surely kept, and some do not. Again, when they lead their armie through narrow places, yee shall almoste finde none, but that he knoweth it is better to prevent their enemyes best times then to late. And yet some of them do their diligence, that they may so do: and some do not.

And likewise of dunging. Every man saith it is very good and necessary for the ground to dung it. And they see how men may haue it bothe of beasts in his owne kinde, and also finde other meanes to haue it, & make easely a very great dele therof. And yet some take heed that it bee gathered: and some let it passe and care not for it. Yet God sendeth rain from above, and all manner of hollow ground receiveth it, and keepeth it and wareth a puddle with it. The ground bringeth forth all maner of weeds and naughtye harlotry.

harlotry. And he y wil sow, must first rid
and purge the ground, and such weeds and
things as he gathereth out of the land, if
he cast them into the water, in processe
of time it wil be as good and as wholsom
to the ground: as any dunging. For what
weeds be there, or what ground is it, that
wil not become dung in very deed if it be
cast into standing water?

More ouer what remedye is there, if
the ground be to wete to sow in it, or to
soure to set trees in it? Euery man know
eth, that the water must be voided out
by making of Ditches and sloughs pur
posely therfore: and how the sourenes is
minished and mitigated, if all maner of
things, the which be not soure, whether
they be dry or wete, be mingled ther
with. And some husbands take good heed
to this, and some regarde it not. But if a
man knowe neuer a whit, what y ground
wil bring forth, nor can see nother frute
nor tree in it, nor speak with no mā, that
shall tel him the trueth of it, is it not far
a great dele easier to haue a proof of it,
then either of a horse or a man? For that
that it sheweth, it is not shewed falsely
and colozably but tilled: it sheweth the
very trouth, without any faining, what

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it can bring forth, and what not. And for
sooth me thinketh that the ground dooth
best examine, which be good and which
be unthriftie husbands, in that that it set
teth forth all maner of things so easy to
be learned, and so soon to be knownen.

For it is not in husbandry as it is in
other crafts, that they the which do not
work, may excuse them selues, and say
that they cannot skil to do it: but every
man knoweth, that if the ground be wel
tilled and husbandly handled: it sheweth
vs pleasures again for it. And surely hus-
bandry is it that best moueth a mans vir-
luttie courage and sluggish disposition. For
there is no man can perswade himself,
that a man can liue without such things
as be necessary. But he that hath no sci-
ence, wherby he may get his liuing, nor
wil not fall to husbandry: it is cleer, he
is either a stark fole, or els he purposeth
to get his liuing by robbing and stea-
ling, or els by begging. Moreover said
he, it made greatly to the matter, concer-
ning the getting or losing by husbandry,
that when they haue many Labourers
and Seruaunts, that the one taketh good
heed that his workmen be set to their
work in due season and time: and the o-
ther

ther dooth not. For that man is better
 then ten other that falleth to his work
 in season. And that man is far worse
 then an other, the whiche suffereth his
 workmen to leaue their work and go
 their way ouer tunely. And as for be-
 tween him that suffereth his workmen
 and labourers to trifle away the day, and
 him that wil not: their is as great diffe-
 rence, as between the whole work fini-
 shed and the half of it. Likewise as in ioz
 neyng by the way in fifty miles space,
 two men which go bothe one way, and
 though they be bothe as swift, as whole,
 as yung and as lusty, yone as the other:
 yet the one shall ouer go the other. xrb.
 mile in a day, if the one goeth on his ioz-
 ney lustely, and the other for slouth and
 cherishing of him self, resteth by the way
 besides springs and fountains, and see-
 keth for shadowes and soft windes to
 refresh him with.

Likewise in working there is a great
 ods, when a man dooth apply lustely his
 work and when he dooth not, and rather
 findeth excuses why he should not work,
 and suffereth his folke euery day to tri-
 fle forth the time. And as for to work
 wel and diligently, or to work naught

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and negligently, there is as great difference between these two things, as is between him that worketh, and him that worketh neuer a whit. For when they go about to cense the vines from weeds and harlotrye, if they dig in such wise, that therby growe vp more and greater weeds then did before: why may it not be said that they were idle, and wrought neuer a whit. And therefore these be the things by the whiche many mens householdes be a great dele rather vndown then for lack of science or of great knowledge.

For a man that is at great costs and charges in his house, and can not get as much neither by his rents, nor his husbandry as wil finde him and his mainy: it is no maruail if he (in the sted of great plentie and riches) fall into extreme pouertie. But vnto such men as wil diligently apply them selues to husbandry, and increace their substaunce, and shortly wax rich therby: my Father shewed some time a good precept, the whiche also he taught vnto me.

He counsailed me that I should neuer buy that ground, the whiche hath beene wel laboured & tilled: but such a ground as remained unlaboured & untilled either
through

through their negligence that owed it :
or els because they were not able to do
it. For the ground that is wel tilled and
dight wil cost muche moze money, and
yet it is then even at the best. And the
ground that can war no better : can not
make a man to haue so muche pleasure,
and to reioyce so much, as the other doth
which wareth better and better.

For he thought that all maner of goods,
whether it be land or cattel, the whiche
do encrease and ware better : causeth a
man to haue moze pleasure and ioy in it.
And there is nothing y increaseth moze
then doth that ground, the which lay be-
foze vntilled and vndight, and now is
warded good and fruteful. And be ye sure
of this (good Socrates) that we haue often
times made much land, that we haue
bought: a great dele moze worth then the
price that it was bought for at the first.

And this cast that is not so notable, and
so profitable, is so easy to lerne: that now
ye haue once heard it: ye can it as wel as
I, and may teach it vnto other if ye list.

But as for my father: he neuer lerned
it of any other manne, nor euer spent
great study to finde it out. But because
his minde was greatly set vpon husban-

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dy, and also he had a pleasure to labour, (he said) he desired to haue such a ground that bothe hee might haue somewhat to doe: and also that the profit comming ther of might reioice him. For me thincketh (good Socrates) that of all the Atheniens my fathers minde was moſte ſet vpon husbandry euen of his owne nature.

Socrates. And when I heard that: I asked him, whether did your father keep ſtil to him ſelf any of it, if he colud gette much money for it? Ischomachus. Yes mary he did ſel ſome of it now and then, and immediatly hee would buy an other pære, that lay vntilled and vndight, be cauſe his minde was ſo muche ſet to labour and to husbandry.

Socrates. Forſooth (good Ischomachus) ye ſhewe me heer a meruelous deſire and affection that your father had to husbandry, none other wiſe as me thincketh, then ſome merchants mindes be ſet vpon wheat. For merchaunt men by the reaſon that their harts is ſore fired vpon wheate, where ſo euer they hear that there is moſte whete: thither wil they in any wiſe reſorte, & wil ſtick for no daunger to paſſe any Sea what ſoeuer it be.

And when they haue bought vp as much

much therof as they can get: they Ship it in the self same Shippe that they sail in them selues, and so bring it home.

And when they haue need of money, I trow they doe not sel it. away rashly, not caring in what place, as though they desired to be lightly dispatche d therof: but they bring it thither to sel, where they hear, that wheate is at a great price, and where as men would very fain haue it.

Ischomachus. Wel Socrates ye iest with me, but yet me thincketh he loueth the Masons craft neuer the worse, that buildeth houses and selleth them, and maketh new again afterwarde. Socra. By my faith I swore to you (good Ischomachus) I beleue you very wel in that you think that every man loueth best, & setteth his minde moste vpon that thing, wherby he thinketh to get any great profit. But now I consider in my minde, how wel all our communicatiō hath serued to the purpose & ground of this matter. For your ground and beginning was, that the science of husbandry is swiftest and best lerned of all other sciences. And now by the reason of that that ye haue said: I am vtterly perswaded, that it is so. Forsooth (said Ischoma.) it is so in very

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very deed. But as for that thing that is equally common to all mens deeds, whether it be in the exercise of husbandry, or in the ordering of an house, or in the governing of a Cittie, or in the knowledge and science of feats of warre: I graunt you very wel, that there be some men that haue a far better wit, a farre better cast and policy, and knowe better how to rule and command, then some other do. Like as in a Gally when they be on the Sea, and must driue as far with Ores in a day as they should sail, there be some that be set to comfort and courage them & which haue so good grace bothe in their words and in their deeds, and they so quicken and incourage men: that they labour with all their very harts.

And therbe other some so grosse and so rude, that they wil be twise as long in making of their viage as the other were.

And as for the other: they come down rushing merily, sweating and preasing one an other. And as for these fellows they come down laisurly, and they neuer sweat for the matter, they hate the maister of the Galey, and he againe hateth them. And after the same maner there be some Cappitains, that do differ one from

from an other.

For there be some that cannot bring it to passe, to make their souldiers glad to take pain, nor to put them self in ieopardye, but euen very then whē they cannot chouse, but they wil rather bolste them self and take it for a great praise, that they may contrary the Capitains minde, nor the Capitains can not instruct them to be ashamed, if any thing misfortune, that is worthy of rebuke. But there be other, which be good, wise, & politike Captains the which if they take in hand the self same men or parauenture other (as they do often times) they wil make thē to be ashamed to do any thing that should turn to their rebuke, and to thinck that it is best for them, bothe to be obedient euery one of them by him self, and when need requireth to take pain, gladly to do it all to gither with a very good wil.

And like wise as there be some priuat men, the which of their owne nature be glad to take labour and pain: so a good Capitain ingendzeth this affection in all his hostes mindes that they bee glad to be put to pain, and they couet nothing els so muche, as to be praised for some great and notable act, don in the sight of their Capitain.

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Capitain. And what so euer Capitains they be that haue such men of warre vnder them, bearing to them warde so good minde and fauour : I say they in very deed be mightie and strong, and not they the whiche haue a great mightie body, and can thzowe a Dart, and shoot very well. Nor they that haue good Horses, and can run with a Spere and Just afoze any man : but they that can bring their Souldiers into suche affection and belof that they would gladly folow them thzough fire and water, and thzough all maner of daunger. Such men may wel be called hardy and valiaunt, that haue so many bolde men redy and prest to do what so euer they commaund.

And it may wel be said, that he goeth forward with a mightie strong had, that hath so many hands folowing him redy at his pleasure. And he may be called a very great man in deed, the which dooth very great acts, moze by prudence and wisdome, then thzough the strength of his body. Moze ouer whether he be a desputie or a ruler, that can make men redy and glad to apply their woꝝk, and bring them to continue wel in it, they be those that shall soonest get goods and growe to great

great substaunce.

And as for the maister if he be suche a man, that can wel punish the labourers, that do nought, and rewarde them that do very wel, yet when he commeth to the works, if the labourers do make no shew of it: I wil not set greatly by him, but he the which when they do see him, they be all moued and stirred vp, & haue a great courage and desire one to do better then an other, and a feruent minde to be praised aboue all, I say that that man hath some thing of the disposition long-
ing to a King.

And me thincketh it is a very great point in all maner of things, that be don by the help of men, as wel as it is in husbandry. And to obtain it, verely I will not say as I haue don in husbandry, that a man shall learne it, if he once seeth it, or heareth it tolde: but I say he that wil be able to do it: had need to be very wel instructed, and eke to be of a good gentle nature, and that is mosse of all to haue a very great grace and gift of God.

For me thinketh this grace commeth not all of man, to rule and gouern so, that men very gladly wil be obediēt: but it is rather a speciall gift of almighty god, and graunteth

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graunteth it vnto them that be indelued
with vertue and temperaunce. But to
rule me tirannously against their willes:
he putteth them vnto it (as me seemeth)
that he iudgeth worthy, as they
say, that Tantalus driueth
forth the time in Hel
beeing alway a
fraide to dye
twise.

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